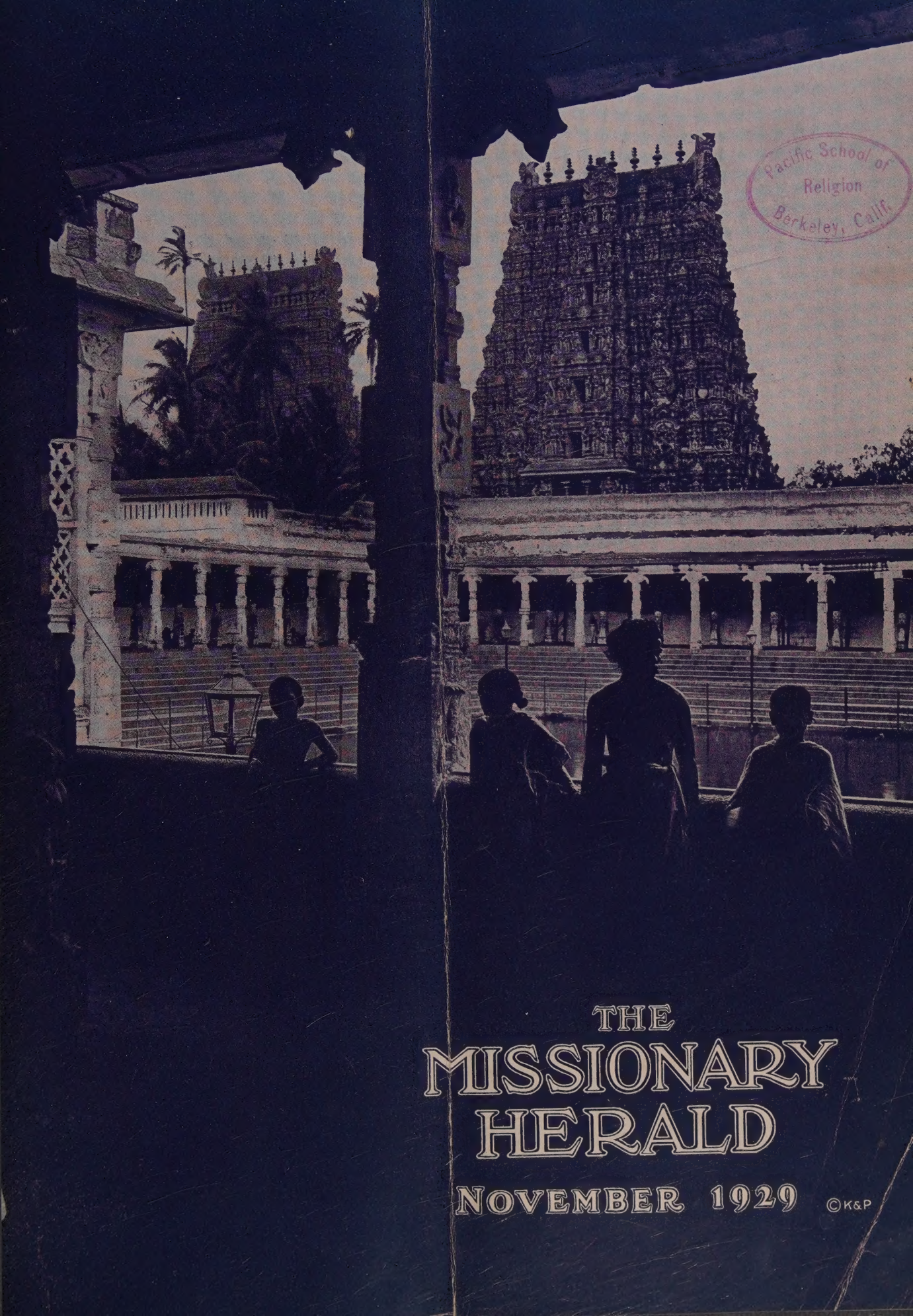

Pacific School of Religion
Berkeley, Calif.

THE MISSIONARY HERALD

NOVEMBER 1929

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THE OUTCOME OF THE YEAR

Every reader of the HERALD will want to know how we came out. Has the financing been a success? Is it deficit or no-deficit? Have the churches made a gain or loss? Have individual friends done their part? How about the summer appeal? How about legacies and conditional gifts? How about increase of funds?

Answering these enquiries in the briefest possible way, we will say:

There is a deficit of $50,204.28
The churches fell off $48,494.76
Individual gifts show a loss of $1,709.52
Legacies are less by $35,615.31
Conditional gifts are more by $18,772.89
Permanent funds yield an increase of $222.64
The net loss of income for 12 months is $66,824.06
There has been a saving on the expense side, so that the deficit is not as large as the loss in income.

The summer appeal was a great success, yielding $134,433, as against $117,000 the year before. This is the largest amount ever received from individual friends during the closing months of the year, and is a distinctly encouraging sign. It did not bring the total individual giving quite up to the figure of 1928, and it did not overtake the serious loss from the general giving of the churches. The situation with reference to the Apportionment and the church response invites careful study.

Another encouragement is found in the fact that by reason of the maturity of unusually large conditional gifts it has been possible to carry out the purpose of many years and establish an equalization fund for the steadying of this hitherto widely fluctuating source of income. This has been accomplished by merging the maturing Conditional Gifts with the Legacy receipts and passing all through the Twentieth Century Fund established years ago. In order to make this a sound policy, the sum of $122,469 was taken from Conditional Gifts receipts and added to the Twentieth Century Fund. Thus it will be seen that the general financial situation has been strengthened in a year in which we report a sizeable deficit.

The total receipts from all sources are: $2,077,739, as compared with $2,132,375.02 in 1928, a decrease of $54,636.

The officers of the Board feel that there is abundant cause for felicitation and gratitude in the outcome of the 120th year, but enough of disappointment and failure to keep us fairly humble and active. We wish every person who reads these words would enquire whether his or her church is in the list of those who fell off, and if so, send us a statement of the reason, addressing it to the Home Department. A diagnosis of this situation will be attempted for presentation to the Commission on Missions in January.

Now for a successful 121st year!

We are placing large hopes on "The Plan of Advance" of the Commission on Missions and in the annual canvass of the churches on December 8.

NOVEMBER

This number is largely devoted to the Madura Mission. It is a beginning, as it were, of the celebration of that mission's hundredth anniversary; for, though the centenary itself does not come until 1934, preparations for the great event are already being made by our friends in South Africa.

We frankly admit that not as many nationals speak to us in these pages as our most ardent "moderns" would expect, but they are well represented and should be given a hearing worthy of their personal Christian leadership.

Those who are interested in church union should read the article on "The Reunion of the Churches in South India" by Rev. William Paton of London, one of the secretaries of the International Missionary Council and editor of the *International Review of Missions*. It has back of it an intimate knowledge of movements in India toward church unity, gained from years of observation and experience on the field itself.

Attention is called again to the Jubilee Thankoffering to be made at Thanksgiving time. Please read what both Dr. Patton and Mrs. Davis have written.

As reported on the inside of our cover, the Board closed its last fiscal year with a deficit of $50,000, most of which was due to the falling off in receipts from the churches. At the moment this magazine is being read the Board is making its appropriations for the ensuing year. Can it bank upon the churches making an advance? God grant it—both for the sake of the millions without Christ in South India, West Africa, China and other fields, and for the sake of the soul of the Church at home.

* * *

Will you help us measure the extent of our newspaper publicity? If so, send to Dorothy P. Cushing, News Editor, of this office, American Board newspaper items that come to your attention.

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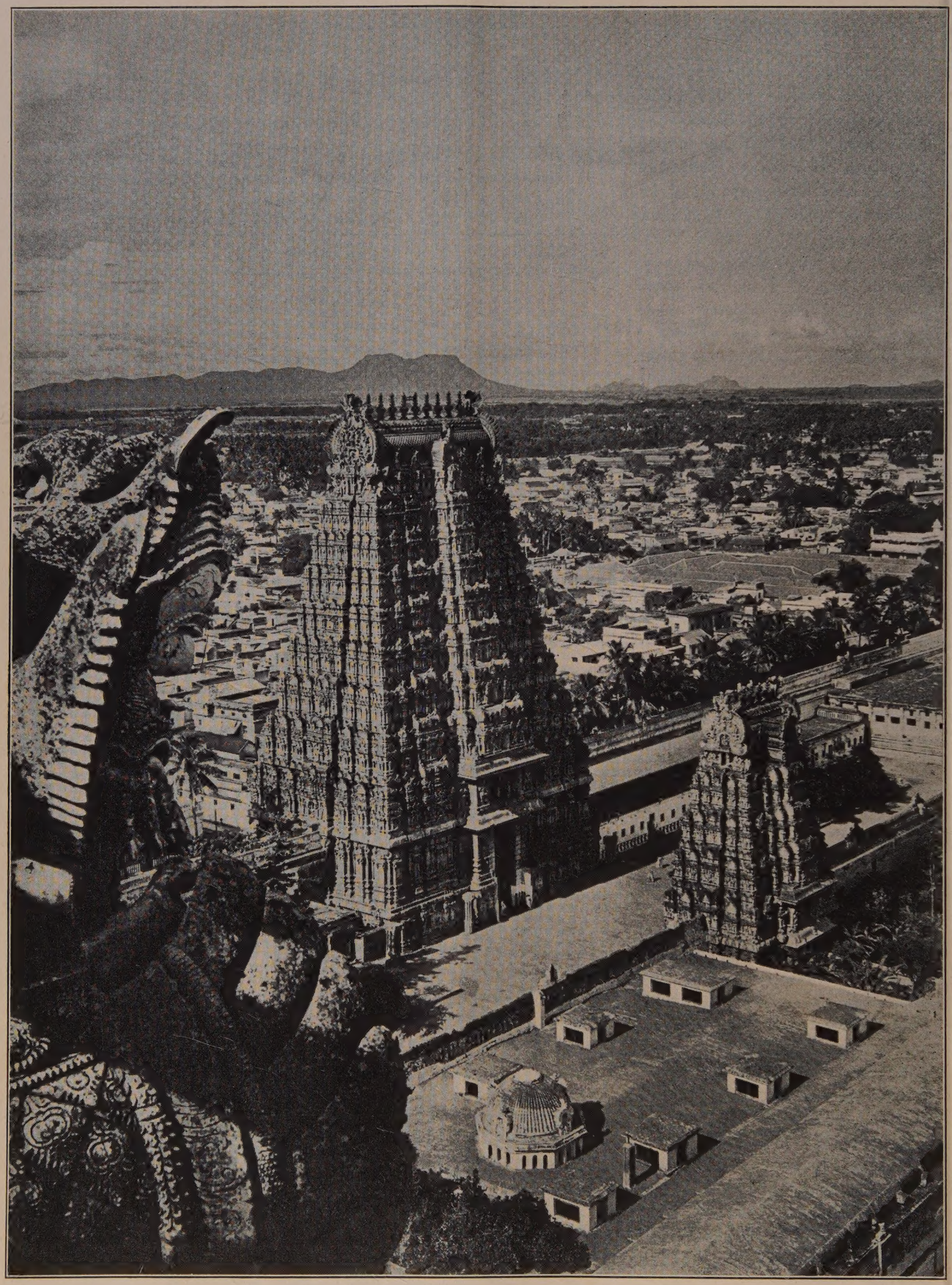


MADURA CITY AND ITS FAMOUS TEMPLE

A view from the western tower of the temple, photographed by H. S. Thomas, M.D., of Madura Hospital

ELEPHANTS AND INDIA

ACCORDING to an old primer, "six men of Indostan, to learning much inclined, went to see an elephant (though all of them were blind); that each by observation might satisfy his mind."

One of these observers got hold of the squirming trunk of the animal. He reported the "elephant to be very like a snake." The second reported that the elephant was "very like a spear"; he had run up against a tusk. The third declared the elephant to be "very like a wall"; he had happened to fall against the broad and sturdy side of the subject. As for the fourth, fifth and sixth savants, they had felt of the big fellow's ear, leg and swinging tail respectively, and so reported the elephant to be very like a "fan," a "tree," a "rope," each according to his own experience.

"And so these men of Indostan disputed loud and long, each in his own opinion exceeding stiff and strong, though each was partly in the right and all were in the wrong."

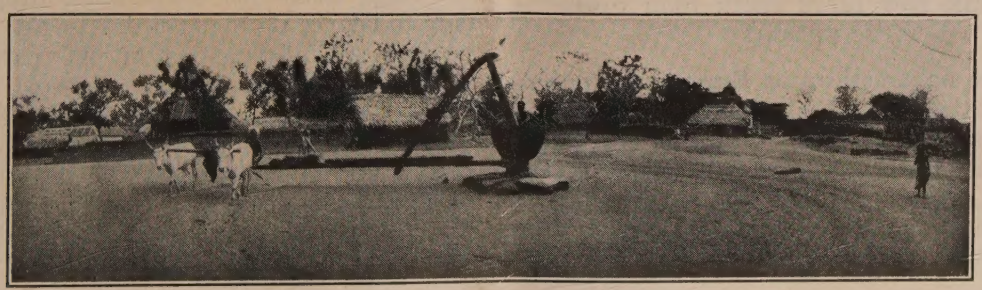
So it is with any land and with those who write about it. "Authorities" may not be blind men, but their observations cannot help being limited; and while they may speak the truth regarding some particular, they seldom give an adequate picture of the whole.

India is no exception to the rule. According to your informant it is a land of contradictions: a land of blazing sun and a land of blackest night; a land of big game and of sport, of polo stars and well preserved physiques, a land of physical degenerates and moral perverts, a menace to the daughters of the West; it is a land of snakes, repulsive holy men, rapacious priests, popular superstitions and foul practices in the name of religion, or it is a land of Gandhi, Tagore, Sundar Singh and other noted saints and social reformers; it is a land of greatest genius in religion and philosophy, mysticism and ecclesiasticism, or it is one of the most illiterate countries in the wide, wide world; it is a land of paralyzing caste, child widowhood and the purdah system; it is a land of Ramabai and other noble women; it is a land of inconceivable poverty, terrible economic distress and of racial and religious divisions that can never be bridged over, or it is a land seething with nationalism, a unit in a demand for self-government, a people proving at every turn its ability to weld its discordant elements into a firm political state.

Thus different statements can be made from different points of view by people of different tastes and interests. Proof aplenty can be presented on each count. Each observer tells the truth and yet paints no true picture of India.

Applying the elephant story to this attempt of ours to present the Madura Mission to our readers, we realize how easy it is to be right in every particular and yet fail to give a true picture of the mission and its work in its proper proportions and from all perspectives. We trust that our readers will not expect here any well balanced pamphlet or report. We shall be content if we stimulate a desire to study the work in South India more in detail and from every point of view.

The Madura Mission is a church extension board, an organized school system, a medical movement, a social welfare center; it is this and yet a great deal more. Like all missions, it has a distinctive personality all its own and it is adapting its methods to the peculiar conditions and circumstances that prevail in India as a whole and particularly in the great southern part of that field. It is a living unit and in spite of defects and deficiencies which it all too readily recognizes it is a real redemptive instrument in God's hand.

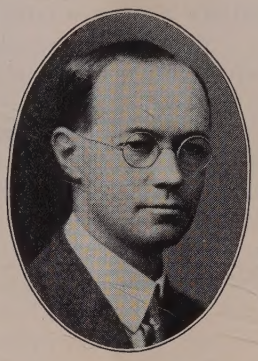


DOES INDIA WANT ME?

By DOROTHY P. CUSHING

AFTER eight brimming years in a mission hospital in Madura, India, where one man's sole duty was to stand in the operating room and wipe the sweat from the surgeon's chin and brow, where there were no modern conveniences, where up to less than a year ago there were only kerosene lanterns for lighting, Dr. Edward Wheeler Wilder, just back on furlough, was asked if he could still urge young doctors to cast in their lots with India.

"Yes," replied Dr. Wilder without hesitation and with characteristic brevity. "I most certainly can!"



DR. WILDER

BRAHMIN VEGETARIANS

"We do have some interesting problems because of caste," said Dr. Wilder. "Take, for example, the Brahmin who is a vegetarian. What are you going to do when eggs or cod-liver oil are needed in his diet? We begin by asking the patient if he will eat eggs.

" 'No,' is the reply invariably.

" 'Will you take them as medicine?' we ask.

" 'Yes,' is the reply.

"So we write it down on the prescription blank as medicine. In that way we have even served beef extract. We sometimes ask the relatives the same questions. They usually reply:

" 'Is it necessary?'

" 'Yes, we think it is.'

" 'Very well, then,' comes the answer; give it, but do not let him (the patient) know it!'

"High-caste people always eat alone. This often causes some difficulty in the wards. Patients overcome this, however, by putting up a curtain when they eat or by simply turning their backs and facing the wall during mealtime. Relatives of the sick person come and do their cooking for them over charcoal fires. In the new hospital we plan to have some thirty-five little 'private kitchens' where these relatives can prepare the food."

HOW CAN LOW CASTE SERVE HIGH CASTE AS NURSES?

There are no American or European nurses on the staff of the Albert Victor Hospital—which, by the way, is for men only. Faithful, intelligent, having passed the Government tests as pharmacists, the Indian nurses still need the aid of a highly trained American nurse. Most of them are from low or outcaste groups; all of them are Christians.

"How can a low or outcaste man touch a Brahmin patient?" Dr. Wilder was asked.

"It is interesting to note," he replied, "that there seems to be no objection on the part of high-caste Hindus against *Christian* nurses even though low or outcaste. Their being Christians seems to free them from the caste stigma."

SUPERSTITION

Superstition plays a big part at times in the life of Madura patients. Good and bad omens influence them. And they are particularly addicted to "Lucky Days."

"Sunday," said Dr. Wilder ruefully, "is the one day in the week we try to close up, but the native people seem to select this as their luckiest day! An electrical engineer from one of the large mills came to me and asked me to see his brother on Sunday. I told him that I preferred to care for only emergency cases on Sunday. Is this an emergency case?

" 'No,' he replied, 'but it is my brother's lucky day. Won't you please see him—just speak to him—you need not examine him then, but simply make an appointment for another time.'

"You see," Dr. Wilder explained, "in his mind the treatment began with my seeing his brother."

Often patients who are not gaining as rapidly as they should attribute it to an evil spell cast on them by enemies. Sometimes, however, it works the other way!

ACCORDING TO HOROSCOPES

"A young Brahmin boy, a café waiter, was brought to us suffering with fever," said Dr. Wilder. "He had been ill five days. Native physicians had purged him until he was cold, clammy, and in a state of collapse. We found he had full-blown pneumonia. The day following his admission his crisis came—his temperature dropped to 97 only to bounce up the next day to 104. We found he had an inflammation of one parotid gland. Then the other gland became infected. After two or three more ups and downs of fever he remained quiet for a few days only to break out with an abscess first in one ear and then the other! When he finally was discharged cured we felt somewhat justified in congratulating him on coming through so much. Perhaps, selfishly, we hoped for a word

of appreciation of our care and nursing! Imagine our amusement and chagrin when he replied:

" 'Ah, but I could not but get well, my horoscope was good!' "

BUT THE MAJORITY PATHETICALLY GRATEFUL

"The gratitude of most patients," added Dr. Wilder, "is beyond words. An Anglo-Indian fireman on a railroad was terribly ill of sprue. He was saved by the care of the mission doctors and after his discharge was not heard from for six months. Suddenly, one Sunday morning, he turned up in fine condition with a brown paper parcel under his arm.

"It was a fourteen-day clock which he had bought with his first salary after getting back to work and which he presented to the hospital."

Patients in Dr. Wilder's hospital pay, if able. They are expected to contribute to the best of their ability, but no one is turned away because he or she has no money. Last year the hospital gave thirty-six thousand seven hundred and fifty treatments, while at one time it had fifty-six inpatients and only forty beds! It is needless to add that patients' fees in no way meet the running expenses of the hospital.

LEPROSY A MENACE

"Many of our patients have the ordinary garden variety of diseases," continued Dr. Wilder, "but there are always exceptions. We have quite a bit of eye trouble in the outpatient department, malaria is frequent, and there are many cancers of the lip and cheek caused by chewing betel nut. Tuberculosis is making fairly rapid headway, especially among students. Leprosy is the greatest menace. We do not treat this at our hospital because of its highly infectious nature, but there is a leper asylum at Manamadura to which we send patients."

"Why is this disease so prevalent?" Dr. Wilder was then asked.

"For one thing," he replied, "people are ashamed of it and do not come for help when they should. Formerly, when there was no known cure, it was hard to keep patients in an asylum, but now the accommodations are insufficient to meet the need. However, the treatment takes a long time and a man with wife and children to support cannot afford to take this time. I firmly believe the leper problem will be solved in our part of India only by the establishing of village clinics. This is expensive, of course, breakage and waste of syringes alone being no small item."

One of Dr. Wilder's dreams is that there may be a sufficient number of these village clinics established where sufferers from the dread disease may come twice a week for the needed treatment.

DR. WILDER'S DREAM

"Of course," pointed out Dr. Wilder, "an institution such as the leper asylum or the tuberculosis sanitarium at Madanapalle has the advantage of being limited to the treatment of one disease while our hospital must be prepared to treat nearly all. Is it too much to ask, however, that our hospital be given a chance to approach perfection? A hospital with beds enough so that no patients will have to be laid on the floor; wards large enough to permit more air and privacy than a bare fifteen inches between beds will allow; an operating room with a ventilating and lighting system which will enable us to operate without having to throw open the doors, thus allowing every casual passer-by to enjoy the spectacle; a laboratory with more light than a single door will admit; a moderate equipment of surgical instruments, and most of all a superintendent nurses to oversee the nursing and supplies and to train our compounders. We are paying out of our hospital funds $150 for the training of one boy as a nurse, an expense that could be eliminated if we had our own training school. And how many patients who survived their operations but died within a few days could have been saved had we had an American trained nurse to watch and direct the after-care the following twenty-four hours!

"These, then, are the desires of the Albert Victor Hospital which through the availability and cheapness of bus service is capable of ministering to the people of Madura over a radius of from thirty to fifty miles. Up to this year this hospital has been run with one American doctor, two Indian assistants, six or seven compounders, eight orderlies and servants. It treats daily in the outpatient department alone from 100 to 160 and has raised about seventy per cent of its income, excluding the missionary's salary."

BOSTON BORN AND HARVARD BRED

Dr. "Ned" Wilder was born in Boston and graduated from the Boston Latin School, class of 1911. After finishing at Harvard Medical he served for a time as assistant medical officer in the Boston Consumptive Hospital and later as intern in general surgery at the Boston City Hospital. In 1921 he enlisted under the Board. He got his inspiration for service when only twelve years old after hearing a missionary physician speak.

DOES INDIA WANT ME?

"The greatest proof that the Indian people want and need our help is found in the repeated statements of Indian Christian groups. As far as medical work is concerned there are yet comparatively few Indians being educated abroad for this service. The need is so great that nothing India can do in

eighty or a hundred years will meet it," declared Dr. Wilder. "Fully ninety per cent of the people in the villages of India are unable to secure proper medical care, according to repeated statements from native teachers and pastors. The policy of the Madura District Board is one *dispensary* (not *hospital,* mark you)—one *dispensary* to every 250 square miles, or, where the population is very dense, one to every 70,000 people.

"What, then, should be the policy of the medical mission work under such conditions in a country where the ratio of hook-worm infection, according to the Rockefeller figures, is over eighty-five per cent, when never a year passes without its siege of cholera and of plague in some portion of it if not throughout the district?" questioned Dr. Wilder. "Certainly we cannot be expected to take on responsibility for the health of the people. To do so would take an army of men and women and a treasure chest of money. Moreover, it is not our task but the task of the Government. They are proceeding with it. The public-health work, which is fundamental as it deals with the prevention of disease, is well organized and doing yeoman service with annually increasing cooperation on the part of the people. The larger cities have their headquarters or general hospitals doing up-to-the-minute work to the limit of their capacity. Rarely is this adequate for the population, however. It is in the smaller towns and districts that the need is greatest.

"Must we, on the other hand, give up this form of service which Christ made such a part of His ministry? The answer is emphatically NO. No other phase of missionary effort can convey such Christian love and sympathy as the touch of a loving nurse. In a land where caste still plays a big part in the life of a country and where the task of healing has been relegated to the lowest of these, nothing can more reveal the nature of Him who is no respecter of persons."

S. O. S.

A call to the churches of America from the Indian Christians of Madura Mission Field, signed for the Committee by G. P. James and V. Santiago

WE send our warmest greetings to you and take this opportunity of reaffirming our deep sense of gratitude and appreciation of the selfless services rendered by the missionaries of the American Board for nearly one hundred years in the Madura field. Besides establishing and maintaining a first-grade college, a theological seminary, and a number of other schools, hospitals, and institutions, they have founded a self-governing church council which has over 30,000 Christians on its rolls.

Some extreme nationalists think that we have no need for foreign missions any more. But they seem to ignore the fact that India is a land of villages and the overwhelming majority still are in abject poverty, gross ignorance and superstition. The weak and poor Indian church feels unable to push forward the gospel work and the big scheme of rural reconstruction which she is called upon to face at this time. The level-headed leading Christian nationals are impressed with the urgent need of more men and money from the mother churches in America to meet the pressing call of our country. We need the cooperation of the missionaries for many years to come, seeing the tremendous unfinished task of the social and religious redemption and regeneration of our dear country.

Taking the Madura mission field alone, of the 3,575,000 people only 150,000 are Christians belonging to the different denominations. Again there are 15,000 square miles in our area unoccupied and untouched by Christian influence. Of the 6,000 villages and towns, only 600 have any Christians at all. Hardly any medical work is done by our mission outside the city of Madura. Thousands are dying in rural parts of various preventable diseases for want of medical aid. The deplorable condition of or people is largely due to ignorance and illiteracy. This is most appalling in the case of women. Even among Christian women only two per cent are literate. An immense amount of work has yet to be done for village women.

Space does not permit us to give you more details of the actual condition of our churches and our people in general. We propose later to send some articles to the MISSIONARY HERALD describing some of our needs.

There is just at present the danger of a godless political propaganda sweeping over our country as a result of a national awakening. At this critical time a more vigorous missionary enterprise is needed. We need the helping hand of missionaries filled with the spiritual dynamic of our Lord Jesus

Christ in whom alone is salvation for our country in its pressing and distressing problems.

Now is the time when we need most the wisdom and experience and support of our foreign friends. Come and help us and be our co-workers and partners in the big task before us. Let us join hands in the glorious work of hastening the coming of Christ's Kingdom in India!

Will you respond to the Call?

May the Lord richly bless us all.

FROM LETTERS OF NATIONALS

"I consider that it would be a great calamity if your mission withdrew from Madura. It is doing wonderful work here, especially in the way of education and medical aid. I have been familiar with it for thirty years as you know." *R. Foulkes, a leading business man of Madura.*

"Foreign missionaries would be doing a great service if they were to live in rural parts and improve the condition of the rural population. Social service is needed everywhere. I therefore request you to send an army of your kith and kin with the Christian zeal to render social service to the suffering masses of the Indian population, and I am certain that their lives will not only Christianize the land but also give a better living to the downtrodden, poverty-stricken, degraded and ignorant people of India." *Rajiah Lazarus, B.A., Pleader and President Taluk Board, Dindigul.*

"The work done by the educational and medical institutions of the American Mission is absolutely necessary for the well-being of people in the Madura field as it supplies a very definite want and fills up a gap which would otherwise remain unfilled. The kindliness, hospitality and spirit of brotherhood of the members of the mission, the utter absence of airs of superiority or racial discrimination in social intercourse, has been a civilizing and improving influence over all brought in contact with them, and has had great effect in bringing more closely together East and West and in promoting better understanding to the benefit of both." *Rao Sahib, A.S. Alaganan Chetty of Bodinayakanur.*

"Men and women of spiritual insight and experience, who cannot be corrupted by any influences on the mission fields, should be sent. They should regard themselves as pilgrims, seeking the Holy City, full of spiritual adventure, like the explorers of the North Pole and the Himalayas and the fliers over the Atlantic. Christianity is still in the making, it is not yet a finished product; the Lord is still to be sought and found. In this work the spiritual genius of India and of the West must cooperate. The Indianization of Christianity, the independence of the church and its growth in spirituality are the keynotes of the true missionary calling and the watchwords of the Lord's work in India in the years before us." *V. Chakkarai, prominent in politics and Y. M. C. A.*

"The American College has won from the educated non-Christians esteem and tolerance for Christians and their religion. In this way it paves the way for the reception of the highest truths of Christianity, and if most Indians have not openly embraced the Christian faith, they are yet rapidly becoming Christianized. The highest Indian administrators of this province have been the products of missionary colleges, and it would be strange, indeed, if they did not owe to their Christian education their breadth of view and high ideals." *Edwin Periyanayakam, B.A., Advocate, Madura.*

We are told that young men in the colleges from which missionaries are recruited are unwilling to offer themselves for foreign service unless they feel there is both the need and a welcome for them in the Indian church. That is a sentiment which India can understand and appreciate. We do not want them to come to us in pity or in charity as a higher people to a lower people. India wants neither political nor spiritual bosses nor benefactors. India wants co-workers and warriors who will stand side by side with her in establishing the Kingdom of God. This adventure knows no distinction of nationalities or civilizations. Of and for those who are prepared to adventure forth with us in the name of Christ India has true need and welcome.

The development of a Christian community, the growth of the Indian church, anxious to manage its spiritual and ecclesiastical affairs and fully alive to its evangelical obligations, make a new orientation essential. It may continue to require missionaries for expert advice and technical help in education and other social experiments which seek to bring to bear modern scientific knowledge and the spirit and principles of Christianity. Even if we may not *need* the foreign missionary yet we may be impelled to seek for a larger fellowship visibly expressed in India. There is something in Christianity which calls for the constant unity of the nations of the earth in international experiments. *P. Chenchiah, Lawyer in Madras.*

LET'S GO TO THE COUNTRY

By RUTH ISABEL SEABURY

IN all my ten months' trip around the world there were certain high spots that stood out as memorable, even among many memorable things, and none is *more* deeply graven on my mind and heart and memory than my village tour in the country field around Tirumangalam in South India. In the first place, there was "Mr. Dudley"—a missionary delightfully adapted to a rural field, whose eye speaks a kindly, loving brotherhood for all kinds of people, whose smile lights up many a village problem, and who is never too occupied with his own problems to hear the difficulties of another.

Then there was the car, a delightfully well-running new Ford, driven at a leisurely enough pace to give one a view of that fascinating country with its spreading banyan trees, its tall palms, its beasts of all varieties, and its human nature, large and small, rich and poor, in the mass and individually. Then there was the chaperon, little Mrs. Hess, whose charming hospitality in Madura College and whose attractive home there are among the arguments for the missionary on the job.

And so village after village, so close together that one hardly knew where one began and the other left off, like going from one farm to another in any good New England county, where each handful of houses, however, could always discharge an interesting, curious, but always friendly group of brown folk, ready to talk with or question the missionary, and stand as interested spectators as close as possible to the camera. First, a visit to the village of Kannukulum which I shall always remember, because there I saw for the first time in my life the potter's wheel in operation, and saw the skillful fingers of the potter turning out round clay pots of rich color ready to do the daily tasks of many homes.

Then Sathamgudi, a slightly larger village blessed beyond other villages by a church, school and "Y. M. C. A." or Community Center. Peering out from the doorway was a woman, cleaner than most of the women, better dressed, with a healthier baby on her hip. Yes, a bit of education was the reason—perhaps the fourth grade, but enough to make her reach a little above her environment and hold to a higher level than her neighbors. In Sathamgudi too, the whole village gathered in the church to hear the strange secretary from America speak. "Tell them," said Mr. Dudley, in a voice of command, "the importance of educating their women." And so the visiting secretary from America spoke in as impassioned a tone as possible on that theme, conscious all the time that the only person understanding her was Mr. Dudley himself, whose ready Tamil followed instantly with any message he, as interpreter, wished to put over! But the faces intent with interest, alight with consideration, warmed the heart and made it easy to speak.

We came to Thummukundu, where the teacher and his wife and children waited for us in their home, and where we prayed together asking that this little school might truly be a light set on a candlestick to give light to all in the house. They were trying lace-making in that school, in an attempt to give something practical in the few years of education into which they must crowd influences in the lives of the girls who get so little more in life, but on whom so great a burden will rest.

Tirumangalam Bungalow and Church

A Tirumangalam Village School

SECRETARY RUTH SEABURY WITH PASTOR'S CHILD, TIRUMANGALAM

PASTOR ATHISTAM, WIFE AND CHILD

There was Valandur, the market town, where hundreds of people were milling about in the great market; where all sorts of things were on sale—dry goods, vegetables, hardware, household articles—all spread around on the ground in front of little booths, or tents, all offered by eager salesmen and saleswomen to a crowd ever jostling, ever bargaining, ever busy with its own concerns. But the market that day rested for an hour while the crowd followed the peculiar foreigner, commenting upon her clothes, speculating as to whether she was male or female, pressing sometimes so close to the camera that one young man who had constituted himself the protector was obliged to flourish his stick in many directions to warn them off. There for the first time I felt a keen sense of the crowding, poverty-stricken, needy masses of Indian village life, so far removed from the cultured, educated Indian of the city, or the rich man of high caste India.

There were many other villages too, but at last we were in Uslampatti pastorate to visit Pastor Athistam in his home village Kamandanpatti. And oh, the fineness of Pastor Athistam and his little household, living in such harmony, such beautiful spirit, father and mother with Diana and Joyce and Rajah! Pastor Athistam has a field of many villages; he has them charted; he knows their least condition, their few available leaders, the handful of Christians. He has his team of workers; some young boys, some older, more seasoned Christians, none of them trained, none of them even educated, but working with him in an attempt to reach their own people. It was at Pastor Athistam's house that we spent the night, and had a chance through prayer together, conferences, considerations of the problems of the villages, to come to close and intimate fellowship. A constant stream of people called to pay their respects to Mr. Dudley and the visiting secretary. There were garlands; there was music; the school children showed us what they could do under the leadership of Mrs. Athistam and her sister-in-law. And there was the little clinic where the pastor's brother, Dr. Anbiah (the doctor's title being complimentary only), gave injections for leprosy to the pathetic little handful of lepers of that district. Here he administers first-aid to the injured, gives out his slender store of knowledge and medicines, under the occasional guidance of the city hospital and Dr. Wilder, and, most important, deals in general health education by talk, slide or poster.

In the soft Indian evening under the stars there was a stereopticon lecture, and all the people crowded in to see the "cinema"; the pastor, putting into practice all unconsciously, perhaps, some of the best doctrines of the project method, and the best psychology of education, runs the machine and leaves his flock to tell the story and make the connection. It is one of their best chances for expression, and I shall never forget the dramatic story of the rich young man told by an impassioned boy of some sixteen or seventeen years. There were the parables of the Sower, the Good Samaritan, the man with the large barns. One of the story-tellers was a man who has been a Christian just eight years. Those eight years have opened to him a

new world and he is eager to tell his neighbors. I shall never forget the epic "Song of the Parables," a typical Indian arrangement of the chief parables of Jesus, sung by the Christian group, but written by the pastor himself, who is an excellent musician.

From those tiny village schools, from the little communities visited by Pastor Athistam and others, it is a long journey to Tirumangalam, not long to us, but long to them in a country where until recent years boys have stayed at home and girls have had no chance. Yet the cream of those village schools are being sent, girls as well as boys, to Tirumangalam for the boarding school, in the hope that their lives may count more for the future and for Christ's Kingdom. There in the school where there is a bigger Christian community, where it is easier to catch the vision of service because others have caught that vision, the orderly church and the fine preaching and the organization make a bulwark and background of preparation for later days of isolated but determined Christian life. Mr. Dudley and Mr. Jesudason and Miss Yanasoondram, have in their school about 167 boys and girls. Twenty "robber caste" girls, seven to thirteen years of age, from villages such as we had visited, had recently been taken into the boarding school. Their parents pay when they can and what they can, but those twenty are being educated at a total annual cost of eight hundred rupees, or $280. In other words, at the rate of $14.00 a girl for a year—a small price, if out of that a whole village's chance at Christian leadership some day should come.

In Tirumangalam I was presented to two or three of the working committees of the school, for it is the desire of the faculty there that the boys and girls themselves should get experience in making life over on a bit higher level than that on which they were born. So the little hygiene groups given charge of keeping the school clean reported on their work: the itch committee, the vermin committee —and I must smother my smiles and suppress my amusement in the face of their solemn, responsible faces, as they reported that there were still certain people afflicted but that they were on the job and expected a better report next week! To us in a Western world it is indeed laughable, yet it is but a symptom of the changes to be brought here and there into the lives of those for whom education is so new a thing.

And who shall say the job is not worth while, while there are Pastor Athistam and Doctor Anbiah and the little group of Christians who work with them? And who shall belittle the future of one little seed dropped with care? From a stereopticon lecture? Yes. From a story told with fervor and heard for the first time? Yes. But most of all from a loving life, lived in the presence of crowds who give way to unbridled passion; lived in the midst of dark temptations, but lived in the spirit and after the pattern, as far as possible, of Jesus, the man of Galilee, who also knew village people in their needs and their temptations.

TIRUMANGALAM SCHOOL GIRLS

These are robber-caste girls. Contrast with the raw article in the accompanying picture. The school "specializes" in such children. Government pays for 226 of them in the mission schools.

UNPRIVILEGED ROBBER-CASTE GIRLS

Contrast with fifth grade mission school next door these four little midgets in the foreground. Don't they need "a time exposure to a better way of life"?

THE REUNION OF THE CHURCHES IN SOUTH INDIA

By WILLIAM PATON

WHEN the present Anglican Bishop of Bombay returned to London recently he attended a dinner given annually to the bishops by the Lord Mayor of London, and in the course of a speech said that he was not going to prophesy about the outcome of the Simon Commission (on the Indian political question), but that he was confident the report of the joint committee on reunion in South India would be of far greater consequence to the human race!

Why is a united church so earnestly desired by the Christians in the East? Why does the urge for Christian reunion seem to be far stronger on the mission field than anywhere else?

Nehemiah Goreh, an Indian saint and scholar, put the matter in a nutshell when he said that the difference between a Hindu who worships a cow and an Indian Christian who has ceased to do so is so profound that denominational differences do not seem of much account when compared with it. That difference is fundamental.

The difference between Christ and the way of our secularized world is as great as between the Christian faith and Hinduism, but the break is more obvious to the Indian than to our western churches, for his idols are more palpable than ours, though not more real.

The other big reason for the desire for a united church is that Indians, like Chinese, want to have a church that is truly Indian. This does not mean that they want to exclude everything that is not of India. It does mean that they want their church to be racy of the soil, to be a true spiritual home for Indian Christians, to be the sort of fellowship that naturally expresses the common life and spiritual consciousness of Indians who are also Christians, or of Christians who are also Indians.

Now, there can simply be no doubt at all that whatever other hindrances to the achievement of that truly Indian Christian spiritual fellowship there may be in the present organization of Indian church life, denominational division along western lines is the most serious.

It is sometimes said that Hinduism has its own divisions and Islam its Sunnis and Shiahs; why then should there not be divisions in Indian Christianity? The only reply is that the divisions we are now dealing with are without exception foreign, and largely without either historical or spiritual significance for the people. Why should the differences between Wesley and the Church of England be riveted on India? Why should there be a special kind of Indian Christian called Lutheran? Why should there be Northern and Southern Methodists in China, the latitudes in question being not Chinese but American?

If ever there is to be in countries like India a truly indigenous church, some way must be found to get rid of denominationalism of the present pattern. The problem is somewhat different when a man believes strongly in the things that lie behind the divisions, but the mass of Indian Christians are easily willing to pass from one denomination to another. Under such conditions the persistence of western dividing labels is a source not only of a sense of foreignness but of a sense of spiritual unreality.

One may see this most clearly if the work of evangelism, especially among educated men, is considered. All missionaries start with the same great facts. They plead the fact of Christ, His teaching, His life, His death, His resurrection, the abiding power of His spirit. They *may* say something of the Church as the family of those who believe in Jesus.

But what happens when a man becomes a Christian? He has then to become not only a Christian, but a Presbyterian or a Baptist or something of the kind—that is to say, factors appear which were not present in his earlier struggle for faith and are therefore spiritually irrelevant. Probably he will think little of it in the beginning. Later, if he is a thoughtful man, he will think more and will even begin to ask whether the Christian fellowship is not in some respects vitally different from what he had been led to expect.

These are some of the reasons why there is such a persistent and determined movement for union in the younger churches of the East and of Africa. In the whole world there is no area where the matter has been so thoroughly and patiently pursued as in South India. Years of solid work lie behind the present proposals; they are not a sentimental and superficial improvisation.

THE SCHEME PROPOSED

The three bodies which have been negotiating are the South India United Church, the Wesleyan Methodist Synod of South India, and the Anglican dioceses in South India. The South India United Church is itself a fusion of the Congregationalist (or virtually Congregationalist) churches of the American Board and the London Missionary Society with the Presbyterian churches of American and Scottish societies. That was a union brought

about by missionaries, but its effect was to create a much greater church-consciousness among the Indians than existed before, and now it is the Indian leaders who take the initiative.

What is proposed is nothing less than a single organic union comprising all the Christians, now nearing a million, in these three great groups. The fundamentals of the scheme are simple. First, the existing ministries are recognized as true ministries of Word and Sacrament; all the ministers will become without further ado ministers of the United Church. Second, the future government of the Church will be based on an inclusion of vital elements in all the three systems now in vogue: the episcopate, the council of the presbyters, the congregation of the faithful, will all have their place.

While the historic episcopate is definitely accepted it is explicitly asserted that no theory of it is stated or implied. In the consecration of the new bishops of the United Church a part will be taken by the present Anglican bishops of the South India together with representatives of the other uniting churches, so that in the very act of consecration there will be effective carrying over of the life and authority of all the uniting bodies. The bishops are to be "constitutional": that is, their functions are to be defined, and they will exercise them in association with the council of the diocese, with representation of ministry and of laity.

Third, in the interim period when there will be ministers episcopally and ministers non-episcopally ordained in the Church, there will be sedulous care taken to avoid overriding any man's conscience, to avoid all occasions of stumbling through attempts to impose the full logic of union before all members are fully of one mind. This is highly important, for all the great difficulties will arise in these interim years. Missionaries will continue to come from the churches of the West which have been aiding the Indian church, but after thirty years, if those western churches are still disunited, the Indian Church will itself settle what attitude it will take towards the admission of ministers who do not share its rule of ordination.

It is an interesting sidelight on the spirit of the whole proposal, the fact that the United Church seeks membership in the Lambeth Conference of Bishops, in the General Presbyterian Alliance, in the World Conference of Congregational Churches, and in the Ecumenical Conference of Methodist Churches.

The Indian churches are trying to move forward to something which contains the good of all the past systems, and which, being a single united whole, can far more easily become a medium of Indian spiritual life than can any of the separated bodies:

Will anyone say them nay?

BACK HOME

THIS play was planned and composed by Indian teachers in the Lucy Perry Noble Institute at Rachanyapuram, and presented by the teachers and their pupils. The third scene is omitted here: it gave Mariammal's little lecture on home sanitation.

Scene I

On the Way to Market

Four village women are going to the market. Their saris are red and yellow in plaids, dark blue and purple with red, and prints; their jackets have high collars and elbow sleeves. On one hip they carry huge baskets of the bushel basket variety, gripping them with one elbow. On the other hip, some carry the inevitable baby riding astride.

First Woman: Akka,* where are you going?

Second Woman: I am intending to go to the market to buy some supplies for my house. (*They go on their way to market, meet a third woman, a fourth comes along and joins them.*)

First Woman: Akka, Akka, have you ever heard of Mariammal?† She has come back from school and has set up a home. Though she was educated in one of the ordinary schools, she keeps her house well and in good order. There is Mrs. Thayammal here who took her training in one of the schools we all know, but *her* home is not neat or tidy.

Second Woman: I quite agree with what you say. As proof, I assure you that when I visited her yesterday I saw everything lying carelessly on the ground. Nothing was placed where it should be. But Mariammal's house, really you will be struck with wonder. Everything has its place. She has window curtains, a table cover on the table and even a flower vase with flowers in it, to make the home look beautiful.

Third Woman: Do you think it was her own idea and that she will continue these things systematically? Personally, I don't believe so.

Fourth Woman: Outside Madura on the north there is a school with magnificent buildings. It is called Rachanyapuram. There is a lady there who takes great interest in the welfare and progress of Indian women. People call her Sweet Amma

*"Akka" is an affectionate mode of addressing an older woman.

†"Ammal" means woman

SCENE I—WOMEN ON THEIR WAY TO MARKET

[the pronunciation usual for Miss Swift]. In that school women are trained to make their homes sweet in every way. Mariammal has taken her home training in that school. That is the reason why she is keeping her home neat and making it "Home Sweet Home." But in Mrs. Thayammal's school only such subjects as history, geography, mathematics, and nature study are taught. She learned to do stiff movements while a teacher counted one, two, three, four, but she did not learn home management. Her mother-in-law complains that her cakes are as hard as stones. I am ashamed to tell you that she does not know even how to grind curry stuffs nicely. But if you happen to eat the food prepared by Mariammal, really you will be tempted to eat more, such is the savory fragrance and delicious taste of her food. No Brahmin can excell her in making Indian cakes.

All: Then let us go and see for ourselves. (*They set off for Mariammal's house.*)

SCENE II

Mariammal's Cottage

Mariammal is rearranging her house after a house-cleaning. First she puts the low, wooden-framed, caned cot on one side of the room and spreads carpets of straw, with a pretty pattern in green. Then she hangs the saris on a cord against the wall. She spreads a cloth mat in two-inch wide stripes of many colors, the mat about three feet wide, for visitors to sit on, places on the table an embroidered cover and then a flower vase. She arranges some framed pictures on the wall. On the table she places her charts, and a covered cup, ready for her talk on "Flies." She hangs window curtains and a curtain to mark off a corner as a wardrobe. She hangs a shelf she had made, and places her clock on it. Finally she sets up a spinning wheel ready for work. Noisy visitors draw nigh and the four women we have met before come in. They greet each other with the Tamil greeting "Stho-thir-am", putting their palms together just below their chins as they do so.*

*It is well to note that many of the above articles, simple as they are, are utterly foreign to the village home, while the ability to make such things or to care for tidiness is even more foreign.

First Woman: Everybody speaks so highly of you that we wanted to pay a visit to you.

Mariammal: You are very welcome. Indeed I do appreciate your visit, sisters.

Second Woman: The arrangement of your house, the decorations, the flower garden and the green lawn outside, the vegetable garden, are all so unique that we cannot but wish to learn many things from you.

Third Woman: Where did you learn all these things, Akka? At Rachanyapuram?

Fourth Woman: Don't you know? Did I not tell you? At Rachanyapuram they teach all these things.

Mariammal: Certainly, I learned all these things in that school. It is a wonderful school. I am ever so happy for having gone there for my education.

First Woman: Can I go there? Will they take me in?

Mariammal: Yes! Gladly! Even in my class there was a married woman with ten children and all her ten children were there in a small school in our school. (*The other women peer at and feel of all the things in the room.*)

SCENE II: MARIAMMAL AT HOME

Second Woman: Did you weave this sari?

Mariammal: Yes, indeed, I wove it. In my own house I have a loom and I weave as many saris as I want. At times I sell them at a good price. (*Shows several saris.*)

Third Woman: Did you make this table cover?

Mariammal: Indeed, yes! I wove and embroidered it. (*Holds it up.*)

Fourth Woman: This carpet! Isn't it fine!

Mariammal: I have just finished weaving that.

First Woman: What is this for? (*Indicates the clock*).

Mariammal: That is the timepiece to help me do my work systematically.

Second Woman: What is that for? (*Points.*)

Mariammal: That is a waste-paper basket made of cardboard, to put useless papers in, in order to have the floor neat and tidy.

Third Woman: What is that for? (*Picks up the flower vase.*)

Mariammal: That is a flower vase. When you came, I was just about to go out to get flowers from my garden to put in it to make my room look pretty.

Fourth Woman: She does all these things because she learned them. *Ayoh!* We are nothing when compared with her. It seems that there is much to learn.

First Woman: I was told that your husband has been ill for some months. How is he now?

Mariammal: He is getting better slowly, thank you, but he is weak and I think it will take another six months before he can go out to work.

Second Woman: Then how do you manage to finance your household expenses?

Mariammal: It is a real problem. But I must not grumble over my husband's illness nor worry him to go to work too soon.

Third Woman: You are a clever woman, but how do you manage to eat? Should you not have something to live on? You do not go with us for coolie work to earn a livelihood, nor do you teach as Thayammal. Then how do you manage to earn?

Mariammal: It is a good time for me to tell you how I meet the expense of my home. When I left Rachanyapuram, I had forty rupees in the bank there, which money I had saved myself. At this hard time I have used the money to buy a cow, and now I am selling milk, buttermilk, curds, and ghee. Besides, I make mats and sell them, and also saris and towels. Moreover, I have my own garden to supply me with all kinds of vegetables. I have some leghorn fowls and sell eggs at four cents an egg. I make sweet cakes. (*She exhibits such cakes and invites her friends to taste.*) Then I make pappadams and sell them at the market. Thus I am able to meet the expense of our living and I am able to save $1.80 a month.

First Woman: Indeed, the school in which she studied ought to be an excellent one to give such home training for women. I should like to send my daughter there.

Mariammal: Well and good. You would do well to send your daughter there. I fear I have talked so long you are in danger of being late to market, though.

Second Woman: Yes, Akka, it is time to go. May we take leave of you?

Mariammal: Yes. Come again. By the by, were you present when I gave a lecture yesterday? Today I shall talk on health. I wish you would attend. Good-bye.

New Recitation Building, Dindigul Boarding School

MORE STATELY MANSIONS

At present all the schools of the Madura Mission are engaged in a great advance movement along building lines: Capron Hall School has just completed New Haven Hall, and Sterling-Brown Lodge is well under way; a recitation hall for the Pasumalai High School will provide twenty new classrooms when finished; the American College is erecting a library, a chapel, and a science hall for biological work, Government providing a large share of the cost. Most of the boarding schools were built fifty years ago for about one fourth the number of children now crowding into them so a building project for these schools has been placed before Government that calls for an expenditure of a hundred thousand dollars of which Government is expected to provide half. With all this the mission simply cannot cope with the need for education.

LIFE, only, palpitating, vigorous LIFE, can so expand the infinitesimal germ into a body of proportions, power and beauty. LIFE, only, can from the elements without continually "build more stately mansions" to house that body and the spirit within.

Those who know how humble were the beginnings of the educational institutions of the India missions can best realize the force of the intellectual, spiritual LIFE that has made them what they are; it is not difficult to visualize them, for the village schools and boarding schools of the missions are duplicating those humble beginnings today, and the Principal of the Pasumalai Trade School describes them:—

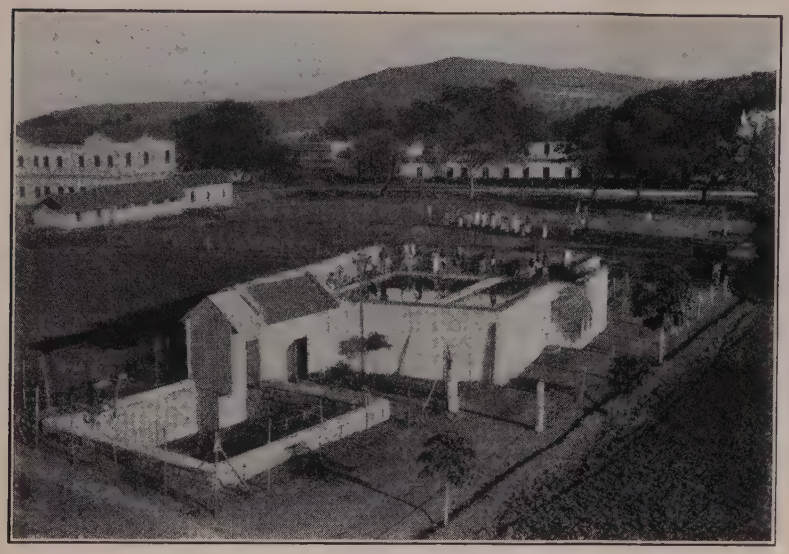
JAMES H. DICKSON ON STEPS UP IN INDIAN EDUCATION

In a very real sense the *village school* is the foundation of our approach to India. What then is a village school? Mud walls about seven feet high, two or three windows about two feet square, thatched roof, mud floor, and anywhere from fifteen to thirty or forty children squatted on the ground, with one or two teachers trying to conduct from one to five grades in a single room. The teacher probably has a three-legged stool and a table, and there may be some wooden benches without backs. If so, at copy-writing time the child commonly gets off his bench and uses it as a desk while crouching on the floor. Reading, writing, arithmetic, with perhaps some history and geography in the last two grades; such is the village school conducted in the vernacular. We have about three hundred such, attended by fourteen thousand children.

Bible reading and prayer open school in the morning and during the day time is found for definite religious instruction. *It is a striking fact that more than three quarters of our annual harvest of converts is traceable to the fruitage of our schools.*

Efforts are being made to improve both the buildings and the staff of these institutions, and considerable progress has been made in this direction, but almost entirely by *special gifts* and not from regular Board appropriations.

The *boarding school is the next step.* Five boarding schools are scattered over our mission at strate-



Pasumalai Buildings and Part of the Campus

Swimming tank in foreground

THE PASUMALAI SCHOOLS

High School for Boys; Trade School for Boys; Normal School; Union Theological Seminary

Seminary Building

Founded in 1842

An educational group that has made a distinctive place for itself by its production and preparation of leaders.

Learning Trades at Pasumalai

gic points, with between eight and nine hundred pupils in the second to eighth grades. We have to take the children at the point where they left the village school and carry them on. These schools are co-educational; in every case a married missionary is in residence, and the usual arrangement is a girls' dormitory on one side of the mission house, a boys' dormitory on the other side of the mission house, with the classrooms somewhere between the two.

On leaving the boarding school a child may continue his vernacular education in a normal school or enter a high school where the medium of instruction is English. We have two high schools and two normal schools, one each for boys in Pasumalai and for girls in Madura.

The Government is making a great effort at present to secure the trained teachers needed for the further extension of primary education. The fact that only one fifth of the children of school age are actually in school and that three quarters of this one fifth never get beyond the first grade is causing every well-wisher of India serious thought. The pity of it is that a child who attends school for only one or two years almost inevitably relapses into illiteracy.

When a boy or girl enters *normal school* Government provides each approved student with a scholarship that pays all ordinary expenses of the course for two years. At the end of two years a Government examination, if successfully passed, entitles the student to a teacher's certificate. Government is very helpful in all our educational work. It pays half the cost for ground or buildings for school purposes, only requiring us to enter into a bond that the land or buildings so subsidized shall not be used for any other purpose than that for which the grant was given. It also gives us annual grants for maintenance which are based upon the actual net cost of the schools to the mission, its aim being to pay half this net cost.

Graduation from the high school and the passing of a Government examination entitles a student to go on for a *full college course*. Our women students are sent to the Union Women's College in Madras because we have too few women of college grade to make it possible at present to conduct a special college for them and the day of co-education for students of university rank has not yet dawned. There are about four hundred and fifty men in our college in Madura, about one third of whom are Christians. The American College is generally regarded as perhaps the finest piece of higher educational work entirely conducted by the Board. It is from the English-educated section of India's people, only two million in number, that her leaders in all departments of life have been recruited, and there is no sort of doubt that men and women educated in our colleges are able to command an influence which cannot be approached by others, however highly they may be educated in any of the vernaculars of India.

In recent years one department of our educational work has been assuming increasing importance. Thirty years ago we earnestly tried to introduce *industrial education*, with moderate success only, because India at that time despised every form of manual work. In recent years, however, a tremendous turnover in public sentiment has been taking place. Government realizes today the absolute necessity of changing a situation where more than eighty per cent of the people of India depend for their livelihood upon agriculture, and where the absence or scarcity of rain means famine, to a situation where the activities of the people shall be so diversified that a shortage of rain will not necessarily and inevitably mean disaster to all. To this end *it is subsidizing every attempt to teach young India the industrial and mechanic arts.*

We have two industrial schools. The one for girls is conducted by Miss Swift at Rachanyapuram. Her pupils are taught sewing, weaving, tailoring, embroidery, lace-making, cooking, farm and dairy work. A farm of about forty acres provides ample scope for a thorough course for farmers'-wives-to-be, and the other industries provide housewives with something to do in their spare time. One of the fine efforts of this school is showing girls in their final year in model cottages how to keep their homes clean and sanitary; it is a joy to see how well this work has succeeded. The girls are paid a little for their work and this money is put into a bank conducted by the school; when they wish to draw some money they have to make out a check and enter the money received in their account books, thus learning to keep track of what they earn; thus foolish expenditure is checked.

At Pasumalai we have an industrial school where boys who have passed at least the fifth grade are given five-year courses in printing, book-binding, carpentry, blacksmithing, motor car repairing, engine driving and electric work. So rapidly is the industrialization of India going on that *every boy who finishes our course gets work at once* and has his livelihood assured; this would have been impossible had he remained in his village.

Over four hundred of our high and normal school students of Pasumalai are taking regular work in agriculture, being instructed in the latest scientific methods, in order that when they go back to their villages they may pass on to farmers the new ideas that mean increased crops and control of blights and pests.

The Minister of Education, a Hindu, visiting Pasumalai not long ago, said to us that he not only

regarded our schools as models, but that not infrequently he had adopted in his own Government schools methods and ideas which he had found us using in our missionary work.

JOHN J. BANNINGA ON THE SCHOOL OF THE PROPHETS

When India's leaders are on all occasions quoting the Christian scriptures and appealing to the teachings of Jesus for guidance in religion and morals, the need for Christian preachers who can proclaim the word of Christ fully and clearly to all classes of the community is doubly imperative. Our Union Theological Seminary at Pasumalai, grown from the "Seminary" of 1842 and the "Theological Seminary" of 1870, has never lost sight of its high purpose: the training and sending forth of men who can command the attention, respect and confidence of the people to whom they preach.

There are now not less than eighteen of our pastors who have been my students, and it is a joy to see the work most of these are doing.

At the close of school in April, *Institutes* are held for the village workers of the mission—pastors, teachers, evangelists, Bible-women. About three hundred of them come to Pasumalai for four days to listen to lectures and to study in classes on the subjects assigned for their year's study, for all of these workers are doing extension work in connection with the Seminary. The Conference for Ministers and Laymen in September is a broader gathering from all parts of South India. We call the two series of meetings together "The Northfield of South India." This year the subject of discussion, church union, was of such great interest that more than 250 attended the Conference.

The new emphasis placed on *rural reconstruction* in the International Missionary Conference in Jerusalem last year is finding a hearty response in Pasumalai, in the Training School and in the Seminary. The students have organized a rural reconstruction society, are making a thorough study of village conditions, and are making greater efforts than ever before to meet these conditions.

AN EXCITING MOMENT ON THE VOLLEY BALL COURT—AMERICAN COLLEGE

THE ELWOODS AND THE HOLTONS

IT does not often happen that two men bound for the same mission sail there on the same boat, are for many years next-door—next-station, rather—neighbors, and after thirty-five years of service return the same year to America to retire. The word "men" is used because, though Mrs. Elwood was on the *SS Mombassa* that left Naples December 12, 1891, Mrs. Holton was not: as Miss Gertrude Sears she was entering a training school for nurses in Waltham, Massachusetts, and Edward Holton was as yet a bachelor. *Because* he was a single man he was not assigned to Palni as he had anticipated; the newly married couple, Rev. and Mrs. Willis P. Elwood, were sent to that most distant corner of the Madura Mission, and were rather rueful over this plunge into the jungle.

Edward Holton, a trained athlete at Amherst College, "always on the move and moving fast," crossed Europe on his bicycle to board the ship at Naples and took the bicycle to India where it was the only one in the Madura Mission. Sixteen years later he acquired a second-hand motorcycle which carried him a thousand miles in the first three months of use; in later years a motor car annihilated distances. The first Indian baby Mr. Holton baptized in Melur, his first station, he had the pleasure of welcoming to Palni as pastor of the church there in 1925.

Three years after sailing from America Mr. Holton returned to marry Miss Sears at her home in North Amherst. Going back to India he was assigned to Manamadura, the largest station in the mission. The only ordained clergyman in a population of half a million, his itineraries carried him among hamlets that were rarely visited by evangelists. Such work seemed "the nearest to Jesus' own way of life."

Mrs. Holton, besides supervising Bible women and schools, gave her professional services as a trained nurse freely to her fellow missionaries and to the Indian Christian community as well.

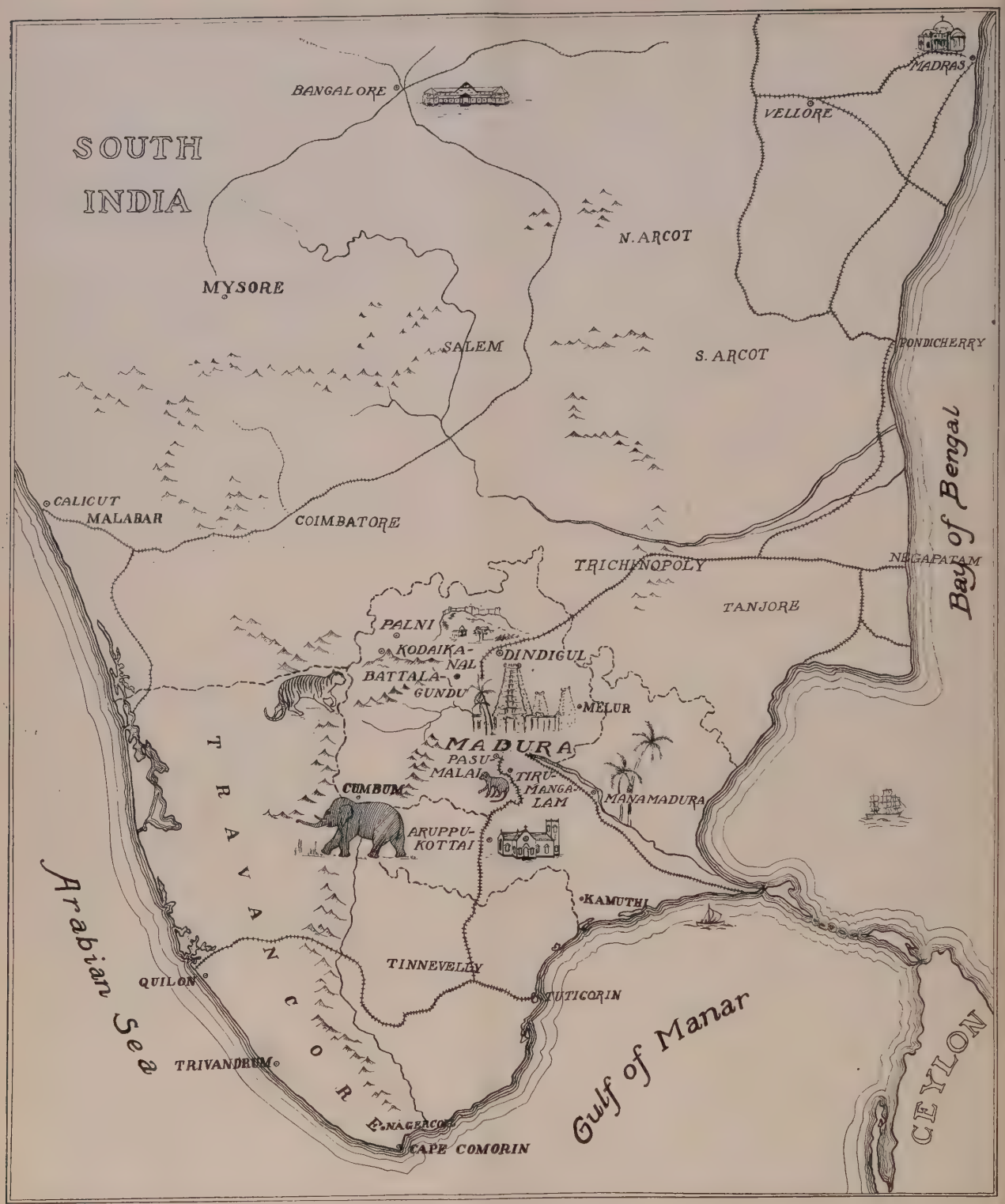
In 1916 Mr. Holton was put in charge of the first voluntary settlement of the Kallar thief caste in Gudalur, being a "sort of sub-pro tem penologist, marooned sixty miles from the nearest white folks" of his acquaintance. Ten years later we hear from Palni of his having established a boarding school for Kallar children and having organized a cooperative society designed to encourage thrift, industry and self-help among the people of the lowest castes, to obtain work for them from employers, to regulate payment of wages—in a word, to raise their economic status.

The Elwoods spent their years of service in but two stations, Palni and Dindigul. This gave them the privilege of continuity of effort and intimate acquaintance with their people. In both stations they were builders and organizers: gathering new congregations and building places of worship for them; erecting new churches for older congregations; starting and developing schools and securing from their friends the funds for greatly needed school buildings.

The Elwoods invested their lives in their boys and girls. Mrs. Elwood said that since God had taken from her arms and her care her only child, she would give that love and care to the needy and destitute children of her field. She was "mother" of a family of seventy at the time of her departure from India. She started in the Boarding School the weaving of the grass mats used as beds in South India; her energy and persistence in the face of the inertia of pupils and parents and of their age-old belief that manual labor was degrading made this a successful industry. Many and many a destitute child was through her efforts thus helped to a Christian education and a sure means of self-support.

A very large proportion of the Hindu youth received into the schools became Christians. For years Mr. Elwood held a Bible class Sunday evenings on his veranda for these boys and girls, and many decisions for Christ were made there. Also for years he gave up all his evenings to any boys who wished for Bible instruction and prayer. This unique work, this stressing of the spiritual in his contact with young people, was the outcome of a very special spiritual "blessing" as he calls it, received in the early years of his service; was the outcome, he says, of the influence of a wonderful Christian grandmother during his own youth and the habit of Bible reading then established. Therefore, to him said the members of the North Local Council of the mission in their farewell address, "It will not be out of place to call you 'Children's Missionary.'"

The Elwoods and the Holtons were District Missionaries and as such all four had to supervise the entire mission work in their fields; had to teach, preach, tour, organize and build. But their years of service illustrate two distinct trends in missionary methods: (1) development in the manner of winning adult communities to a Christ-filled life, from the simple preaching of the Gospel to the ignorant and degraded, up through the training of converts, social service, economic uplift, to social, moral, spiritual, rehabilitation; (2) the recreation of Indian life at its source—the little child.



PUTTING MADURA ON THE MAP

Mrs. A. J. Saunders of Madura, assisted by Mrs. Harriet Wyman Wilder of Madura, has indicated here the general location of the Madura Mission field and its stations, including Madras, Vellore and Bangalore (at the top of the map) where union work with other missions is carried on. No attempt is made to preserve proper perspective or proportion, but relative position only. The Madura Mission field covers some 7500 square miles of territory, containing about three million people.

MADURA CHIT-CHAT

STEEL PREFERRED? NO! BOY!

Mr. Clarence Stephens of Pittsfield, Massachusetts, has recently received the report on an investment he made not many years ago, an investment in BOY. It was preferred stock he invested in for the lads were sons of Indian mission workers, pastors and teachers of exceedingly limited income. There were twelve of them.

Eight of these twelve he put through high school and college in Pasumalai and Madura at a cost of about $3,200 in all. From this group which, without help, would never have attained to more than the crudest of primary education, have come two Christian ministers, two Christian headmasters in a high and a normal school, and four Christian professors. One of the professors is Professor of History at American College, Madura; another, Professor of Geography at the Pasumalai Normal School.

Two of the eight young men, given their start, were able to come to America for further study. One took his Ph.D. and won his Phi Beta Kappa key at Yale and is now Professor of Philosophy in the Madura College. The other won his B.D. at Hartford Seminary and a scholarship that enabled him to study in England and Scotland; he captured a Ph.D. at Edinburgh and is now Professor of Philosophy at Lucknow University.

The remaining four boys, unable to enter college for family reasons, nevertheless made good in less striking ways, and have kept up the standard taught them in school.

HOME MISSIONS ON A FOREIGN FIELD

When not yet of age the Madura Mission, like any virile youth of twenty, determined to do something quite off its own bat, without any aid from its parents.

So its Indian workers and Christians formed an evangelical society, started branch societies in various centers, and by means of funds raised by the Indian Christians themselves carried on evangelistic work for fifty years.

In its year of jubilee, 1904, the society changed its policy and changed its name. In the northern part of the district, where no evangelistic work had yet been done, a tract of country about four hundred miles in area and with a population of some seventy-eight thousand was chosen as the field of real home missionary effort.

Now in Konganadu there are two evangelists, three men teachers and three women teachers at work. Three hundred Christians scattered in several villages gather for worship in six prayer houses. One hundred and twenty-five pupils study in three day schools and one night school.

As these people are of the depressed and criminal castes and are serfs on the lands of rich farmers, much must be done for their relief and uplift. They had no wells or huts of their own and had to endure annoyance and even cruelty at the hands of high-caste folk.

Wells have been dug for them, and last year, on a piece of land assigned to the Society by the Government, four families have been enabled to build small houses for themselves and more are being built. When it becomes a small Christian colony we hope to start industries there and a day and a night school.

This year is the Diamond Jubilee of the parent Native Evangelical Society and the Silver Jubilee of its child, The Madura Home Missionary Society. We are trying to celebrate it by erecting a central church building in or near the new settlement

P. A. Hull

VELLORE LEAVES ITS LOW-VAULTED PAST

Like the chambered nautilus we left our "low-vaulted past" when we moved recently out of dear old Schell Hospital, Dr. Scudder's first Indian venture, into the magnificent new buildings of hospitals affiliated with the Union Missionary Medical School at Vellore.

Ten years ago the school was a dream of Dr. Scudder's. Today it is a living reality to some seventy students and a dozen staff members, and the new buildings are a fact to over 5,000 in-patients a year and about 45,000 outpatients in all departments.

A new baby hospital is being erected at Gudiyatham, a village twenty-three miles from Vellore, which Dr. Scudder has made the destination of her Wednesday roadside trip for many years. Originally there were ten roadside clinics along the twenty-three miles; later a little building served as church and dispensary and Dr. Scudder left a nurse there to carry on treatments for the week; finally she stationed a licensed medical practitioner there; Miss Julian now conducts daily clinics at Gudiyatham.

A fourth roadside dispensary has been started not far from Odugathur, southwest of Vellore. It grew out of the persistent pressure brought to bear on us by the munsif of that village, so far untouched by any Christian influence. His wife had been cured at our Vellore hospital after being brought to us in a critical condition last June.

RURAL MIDDLE SCHOOLS AND THE COMMUNITY LIFE

"Where did you learn to sing so well?" I asked a young Indian woman whose clear beautiful voice had led a village congregation in its Sunday morning service.

"Oh," she answered, "a few years ago I studied in the Mission Boarding School."

Then I understood. A shy little brown-eyed maid in the mission school had caught a glimpse of what life in the farm home ought to be, and was trying to make her dream come true. How well she was succeeding was apparent in the pride of the congregation grouped around us.

"Surely we have seen the work of God's hand today: life in the community is being transformed." This we often have occasion to say in the daily routine of village work. Boys and girls of the boarding schools are carrying the message to the remotest villages.

In order to help these boys and girls catch the vision of a better rural life the five boarding schools of the mission are being developed into Rural Middle Schools. In addition to the regular subjects there are lessons in farming, cloth-weaving rope-making, and first-aid for the boys, and for the girls instruction in home-making, mat-weaving (mats are used as beds), gardening, and child welfare.

PLOUGH AND SEED DROPPER

Recommended by the Manamadura school to the farmers.

Before them is ever kept the ideal of the village-to-be. They know from experience what the village is today, how hard life is on the farm since only one fourth of all the farmers are able to make a living and two thirds face a deficit every year. The annual earnings of the average family are only $70 and its expenditure is $80, so that the father must go into debt or his family will starve. Again, these boys and girls encounter superstition and fear, disease and immorality on every hand in their home neighborhoods. Life is hardly giving them a fair chance!

Would that the people of America might see the young people from such villages and farms after they have come to our schools; might see the gleam of the eye and the beauty of face following their decision to live for the upbuilding of those home villages!

With the joy of that sight would come a feeling of sadness over the fact that many of those eager for an education have had to be turned away for lack of room and funds. "I will work my way if only you will give me work" pleads many a boy, and we plan and devise ways and means to give one more boy a fair chance in life. Plans are now under way for new buildings and equipment; for a big task there must be suitable tools; temporary sheds with thatched roofs are too costly to continue building; Government has shown its approval by its grants-in-aid.

The whole of the country is roused to the need for better community life. Pick up any daily paper and you will find an article on "Rural Reconstruction" advancing some theory as to how the 700,000 villages of India can be helped.

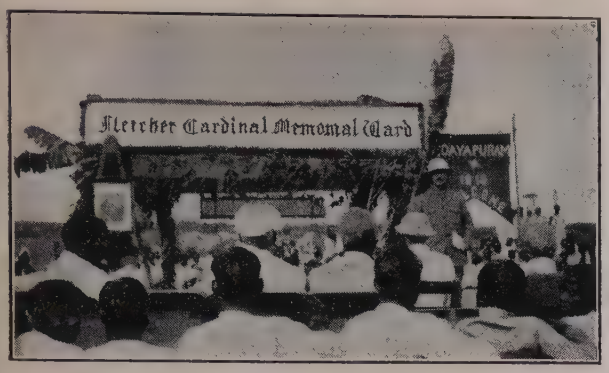
There is plenty of theory but few can talk from real experience. Here again the missions can do excellent pioneer work. As in the past, let them once more blaze the trail. Every step of progress will mean help for two hundred million farmers.

Clarence E. Wolsted

WHAT A LONDON POSTMAN IS DOING FOR INDIA

In his younger days he had been a soldier in North India and of all the suffering people there the lepers had most appealed to his sympathies; he resolved to bring some sunshine into their lives if ever he had the means to do so.

In the great war Mr. Cardinal served with the Post Office Rifles in France. When the Armistice was signed he returned to London to find his wife gone, family ties broken, and himself alone in the world. As he wandered about the streets looking for a room that might become "home" to him, an inner voice directed him to the last house at which he had delivered a letter before he left for service in France.



"I was guided there by the Almighty Hand," he says, "for who should I find living in the house but one, Annie Fletcher, a neighbor in my childhood days, now a venerable silver-haired old lady of eighty." And her affection and wisdom helped him to find life worth living again.

Mrs. Fletcher's income was barely enough for her to subsist on even with rigid economy. But he discovered that she was giving a guinea a year to the work for lepers in India and remembered his own interest in these afflicted ones. His salary was only seventeen dollars a week, but when she died four years later he had put aside enough to build some sort of memorial to her in an Indian leper colony.

But he wanted to go and choose what that memorial should be. Therefore he practiced rigid economy for three more years and saved enough for a trip to India. Then he asked for ninety days' leave without pay, to the amazement of the Post Office authorities, an amazement that made way for admiration when they learned his purpose.

So in November, 1927, Mr. Cardinal stepped off the mail train bound for Madras at a station in South India called Manamadura. There he found that Rev. and Mrs. C. Stanley Vaughan were planning to open up a new section of the land allotted them by the Government for housing the women patients of the Leper Colony of which they were in charge. These were too close to the men's quarters, so much had the work expanded.

Mr. Cardinal decided to give one of the small four-room wards for women to be built on the new location. But he wanted to see it really started. Mr. Vaughan hastened to get a corner stone properly cut and engraved and invited all the officials of Manamadura to attend. Mr. Cardinal was persuaded, since he had so large a share in the carrying out of his benefactress's plans, to allow the building to be called the Fletcher-Cardinal Ward, and he himself laid the corner stone. Deep was the impression made on the high-caste Brahmins that a "post-peon" should do this thing.

"Equipment? Of course! I had not thought of that," said the postman when someone mentioned the matter. "I had intended to visit some of my old haunts in North India. But I would like to give you the money I had meant to spend in doing so for the equipment."

In a day or two he had boarded the mail train on his way to take passage for his journey home. There he is now raising among his comrades the money for a "Union of Post Office Workers Ward" at the Dayapuram Leper Hospital.

THE CROSS IN OUR COLLEGE CHAPEL

A beautiful cross of rosewood was, a few months ago, placed in the eastern apse of our chapel. The unknown friend who gave us the chapel has now, we are told, passed away, but those who knew her personally in America felt sure that she would have wished the symbol of the Christian faith to be present in the house of prayer which she gave but never saw. So at their request and as their gift this cross was added to give its silent witness to all who enter.

This house of prayer has seventeen doors: so open is it to the winds of heaven; to the slow, hesitating footsteps of those who seek peace and comfort and guidance; to the glad, free, youthful tread of those who leave this sanctuary of their girlhood to do their work in the world.

And this work in the world? Of our more than five hundred alumnae a very large number are the centers of Christian homes, carrying on social and religious work in addition to their household duties. Very many are teaching in mission schools; twenty are physicians; thirty are preparing to enter the ministry of healing; several are Y. W. C. A. secretaries; a number are in Government service.

A steady stream of students flows from the schools of the Madura Mission to this Woman's Christian College in Madras; the undergraduates are now so many that the residential capacity of the college has been strained to the utmost and plans are being made for the building of another hostel on land added to the property last fall.

Eleanor McDougal

TIFFIN TATTLE

"Somebody give me a cup of tea, quick, and a fan! I've been correcting Indian-English examination papers all the morning."

"Nuff said!"

"Just listen to some of the gems I've culled: 'They led the bride to the halter'; 'Many people lost their lives forever'; 'She allowed him to make love to her and oiled his love to burn brilliantly'; 'His friends, his mother, and other animals died'; 'The whole multitude ate full to the brim'; 'The building has two upstairs' (two stories); 'The compound has no wall in front except at the back'; "Both marriage and cremation are carried on by the Singhalese'; 'She was a woman of bravery. When Bucklaw came into the room she struck him with a sword and fainted on the other corner. Her life also ended in faints.' "

"Reminds me of one of my own students who closed a letter to me with the words 'Yours for goodness sake.' "

"Page Doug, folks! Page Doug!"

"What's up, Mrs. Guise? Come in and take this seat at the table."

"I saw a group of women at the Women's Exchange gesticulating excitedly, and stopped to listen to their chatter. 'Have you heard about the thief they are bringing to Madura to put in the jail here?' they were asking each other, and they told me that extra guards had been placed about the temples to keep the temple jewels safe from the hands of this ace of thieves.

" 'He must be a very bad thief indeed,' cried one woman, 'Otherwise the city would not have warned us of him.'

" 'Just how have you been warned?' I asked.

" 'Handbills have been given out.'

" 'Notices have been posted.'

" 'They are bringing him all the way from Bagdad!'

"Then I understood! You know there have been many placards posted about the city advertising the coming of Douglas Fairbank's picture, 'The Thief of Bagdad.' They were relieved and chagrined when I explained."

"Now that the movies have invaded India we may expect the unexpected any time. Did you know that I've opened a beauty parlor?"

"How come, Dr. Otto? We thought your hands more than full with your hospital."

"You have all seen the big holes women make in their ears by having them pierced when children and putting in heavy lead weights. In the villages men are *still* proud of saying that they have married women with long ears for these are supposed to become so with wearing much gold. But some of the more progressive women do not like these holes and come to my hospital for a 'beauty operation.' I have just discharged a patient on whom I operated a few days ago. You should have seen the satisfied, joyful look on her face when she saw herself in a mirror!"

"You are looking particularly happy, Dr. Jeffrey. Anything nice turned up today?"

"Nothing funny. But something rather sweet. It has made endurable a sleepless night, for I have been sitting for hours beside a Mohammedan with a very severe attack of asthma and treating him from time to time as need arose. His neighbor, a Hindu, crouched by his side all those hours, supporting him in his arms, encouraging him, ministering to his needs—I couldn't have had a better nurse."

"The ties of friendship can overcome even the terrible tension between Hindu and Mohammedan that is proving the most serious obstacle to a united India."

KEEPING STEP WITH THE WEST

The wife of one of our graduates, a woman of superior education and intelligence, has been appointed a member of the Travancore Legislative Council. Five years ago a woman member of such an assembly was not dreamed of even in the most advanced native states. Surely, India is trying to keep in step with the West.

Her husband is principal of the Reformed Syrian or Mar Thoma High School and Theological Seminary in Travancore, and another graduate is professor in the seminary. Our United Theological College at Bangalore is known and valued from Ahmednagar to Cape Comorin, from Madras to Colombo for the men it has sent out during the past sixteen years, men trained to think straight, to labor diligently, to preach Christ in season and out. Some of them are pastors in remote villages or busy towns. Some teach in theological seminaries; others as evangelists preach Christ to the wayfaring man. Still others add to their pastoral duties the wider responsibility of the oversight of schools and outlying congregations.

David S. Herrick

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IT IS A LAND OF BIG GAME AND SPORT

In India you find what you seek. Some see there nothing but tigers, buffaloes and elephants, polo stars and tennis. India to them is like an elephant enjoying a shower bath.

IT IS A LAND OF SNAKES AND OTHER REPULSIVE THINGS

Many a Westerner has "that creepy feeling" when he tours India, and he is all too apt to remember the ugly side of Indian life long after pleasanter impressions have faded from his memory.

India Has Its Beauty and Charm

The Madura missionaries—as well as those from Marathi and Ceylon—can recite in glowing terms the glories of "Kodai Kanal" in the mountains of South India. Here is their sanitarium and retreat, here their children study and grow.

© Klein & Peyerl, Madras.

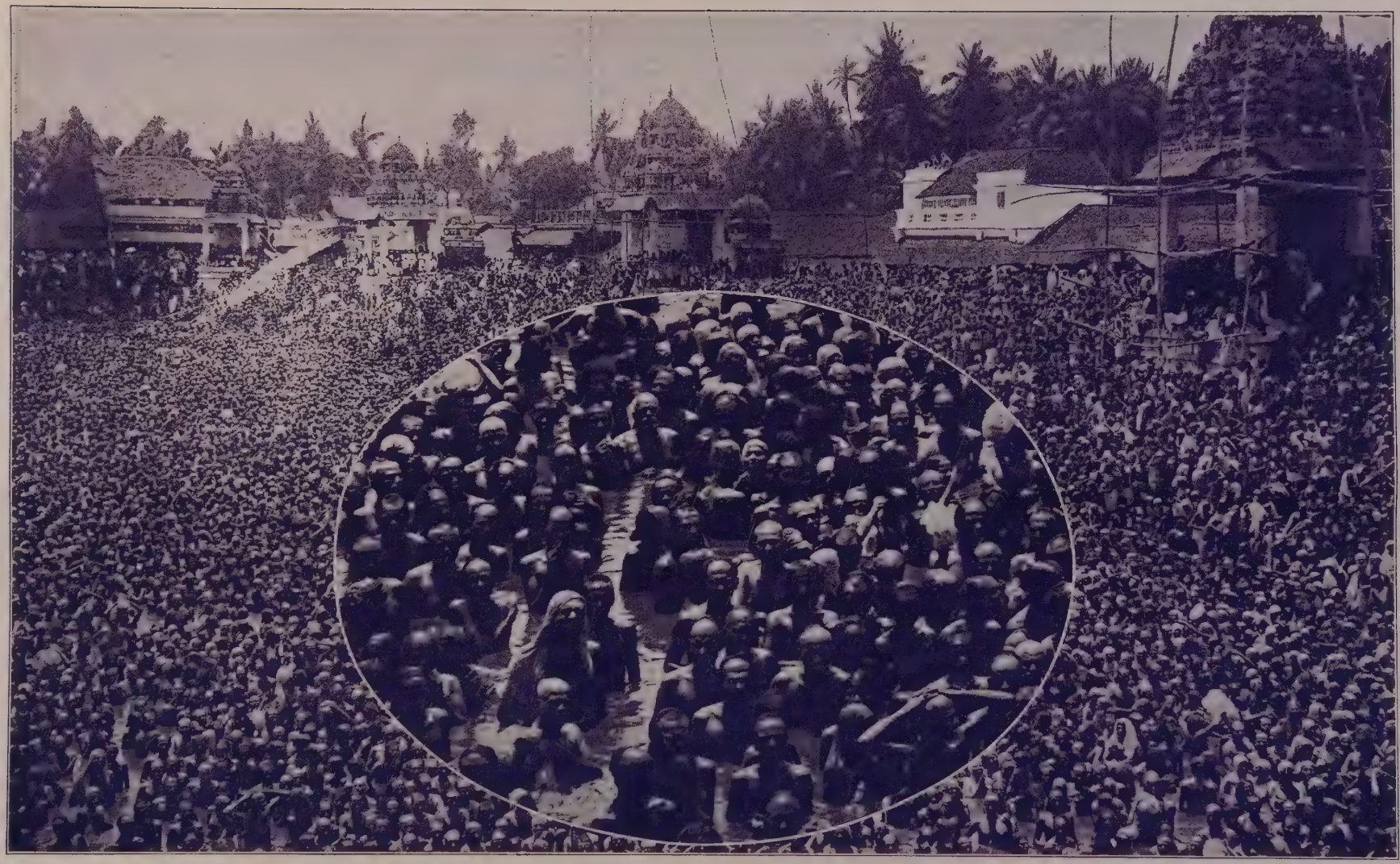
INDIA IS A LAND OF WONDERFUL ARCHITECTURE

What traveler does not stand in awe before the magnificent temples, shrines, mosques and mausoleums of India! This great temple of Madura in South India is one of the marvels of the world. This is another view of the temple scene on our cover. Note the Tank of the Golden Lily.

Ralph Keithahn

IT IS A LAND OF PHILOSOPHY AND MYSTICISM, RELIGIOUS AND SOCIAL REFORM

Let Tagore's temple in Shantiniketan stand as a symbol of that profound poetical element in Indian thought and life that for thousands of years has prompted choice men and women to recognize truth wherever it has appeared; to respond to the spirit of Jesus; and to combine the best elements of their own culture with that of the West.



INDIA IS A LAND OF HINDUISM

A few of the 217 millions of Hindu worshippers in India. A section of about three million that inhabit the Madura "field" of the American Board. They have come to this temple at festival season to bathe in water made holy by the presence of their god.

INDIA IS A LAND OF MOSLEM ZEAL

A group of Moslems at prayer. India has more Mohammedans than any other land—some say, seventy millions. In Madura they clash with the Hindu element there. This constitutes one of the big problems to be solved in India's quest for self-government.

IT IS A MEETING GROUND OF TWO GREAT RACES AND CIVILIZATIONS

But there's neither East nor West, border nor breed nor birth, when two real friends sit face to face, though they come from the ends of the earth.

CHILD MARRIAGE?

Great was the indignation of the educated women of India when a bill was introduced into the Indian Legislative Assembly two years ago recommending that the Government fix the minimum legal marriage age for girls at twelve years and for boys at sixteen. An editorial in a woman's magazine stated that the women of India did not want the whole world to think that they considered twelve the proper age for a girl's marriage and they intended to work toward creating a public sentiment against such early marriages.

In Madras a fine motherly woman, Dr. Muthulakshmi Reddi Ammal, a member of the Madras Legislative Council and the first woman to hold the position of deputy president of this Council, dared to face much opposition and to introduce a resolution to the effect that the Council wished to recommend that the Government raise the legal marriage age to sixteen for girls and twenty-one for boys. Most of the opposition was against *legislation* in such matters. Nevertheless the resolution was unanimously carried.

A committee is at work interviewing all sorts and conditions of people in order to thoroughly sound public opinion on this question before the Bill finally comes up to the Central Government for further discussion. Women from many centers banded themselves together to procure signatures in support of the Bill.

The Christian Woman's Association of Madura obtained 595 women's signatures to a set of resolutions which deplored India's caste customs, child marriage, and enforced widowhood as great burdens for women, and pledged the signers to work to further an interest among women for the improvement of future generations and to support such forward-looking laws as should be enacted.

Mildred W. Hess

SILHOUETTES

One little midget from a Hindu home who had learned the Ten Commandments in our Sunday School went home to say to her father who was running for office: "You must not accept any bribe. The Bible says not to covet."

The headmaster of a school for about one hundred little Hindu girls in the first five grades of school says: "A man met me on the street and to my great surprise asked me to teach his daughter how to pray to God. I know for certain that he is a very staunch Hindu and, moreover, manager of a Hindu hermitage."

The mother of Sarungapani, one of our Capron Hall girls, became a Christian recently and was fined four dollars for attending church, her Hindu associates were so opposed to it. Later, when crop disasters befell the village, these Hindus offered to return the money, thinking the fine might have been a sin before the gods. But needy as she was, this mother would have none of it. "It is not I, but the church you have insulted, and your restitution must be public and to the church treasury."

A Hindu publisher in Madura has recently published a life of Christ written for children by the Christian headmaster of a school. He is selling it to Hindu schools where it is being taught to Hindu pupils by Hindu teachers.

In the robber caste country there is a converted villager who gives one sixth of his annual income of sixty dollars toward the support of the church!

A prominent Hindu business man of the Madura district, friend to many missionaries, has become such a regular church attendant that he has been appointed by the Indian church members as a member of the Pastorate Committee—an interesting position for a man who in the eyes of the world is still a Hindu!

The American College in Madura has a work fund and work squad with one of the professors as "Commissioner of Labor." Rates for work done vary, the most menial type of work receiving the highest wage, since it is not easy for a well-born lad, though poor, to swallow his pride and the prejudice which is the result of centuries of caste, and handle a garden spade, an implement of the low-caste man.

Even the stranger visiting among us can pick out the Christians from among a large group of villagers. The look of stolid ignorance, the habitual expression of sullen superstitious fear have entirely disappeared and in their place is an open countenance, full of confidence and self-respect and happiness. The faces of the Christians are lighted with the candle of faith.

Florence Swan and Mildred W. Hess

A DEDICATION AND AN OPENING

Just twenty-five years ago last winter Capron Hall was finished and opened and into its greater spaciousness came the 300 girls who had burst the bounds of Otis Hall. On the day of the opening of New Haven Hall and of the laying the corner stone of Sterling-Brown Lodge pupils and teachers duplicated the thrill of that experience, a thrill that must be like that of the little chick when he bursts his confining shell and stretches his little wings in a world suddenly enlarged.

DEDICATION NEW HAVEN HALL, CAPRON HALL SCHOOL, MADURA

Secretary Mabel Emerson of the Board is addressing the school as representative of both the American Board and the New Haven branch which donated the building. The work that this school and other schools for girls in South India have done for the uplift of woman is beyond all calculation. It is helping right where India's need is greatest.

We gathered around the corner stone of Sterling-Brown Lodge while Miss Seabury told very briefly the story of the friend who had given her wedding gifts to build a home for Capron Hall girls. After the laying of the stone and Mr. Vaughan's prayer of dedication we wended our way across the compound to New Haven Hall. After a hymn and an address by Mr. Lawson, the builder, Miss Emerson presented the hall to the school in the name of the women of America from whose love had come this and similar gifts to India. Mrs. James, a graduate and for 21 years a member of the staff of the Normal School, received the gift in the name of the school and told some of the ways in which Capron Hall was trying to build into the life of South Indian women those qualities which could answer India's need. After Dr. Banninga's prayer of dedication Miss Emerson turned and opened the building.

The greatest thrill came a few days later when we moved ten classes into "New Haven Hall" as the girls sometimes call it, and changed some of the old classrooms into dormitory and dining hall space. One could hardly call our accommodations palatial even now, for thirty-five girls live in a room sixteen by twenty feet, more than eighty in a room seventeen by thirty-one feet, and so on, but that is heaven on earth compared with sharing a room of the latter dimensions with 200 roommates and having space therein for one carefully locked box. When Sterling-Brown Lodge becomes a reality, forty of our oldest students will enter a home where they may receive the culture it has been hard to provide.

Katie B. Wilcox

A STURDY FIVE-YEAR-OLD

Our little college is just five years old, and for the past year, healthy youngster that it is, has been "going it alone" at a distance from the loving Women's Christian College that housed and nurtured it in its infancy.

St. Christopher's Training College, Madras, has seventeen students who are college graduates taking one year of training, and fifty who are just through high school and taking two years of training.

The group shown took for their optional subject the past year Child Education, and they brought to the course a variety of experience which made the pooling of opinions and methods a very interesting process. Standing, at the left, is a Telugu student who has already done marked evangelistic work in a wild jungle area, and whose heart is in the villages. In the center stands a niece of Mrs. Sarojini Naidu, a cultured, refined non-Christian with a background of wealth and literary taste; yet she was the most democratic student in the college during the year. She hopes to use her heritage in writing stories for children. At the right is a charming young bride of Travancore who took the course because she is to be a home maker. Seated in front are two Tamilians, products of mission boarding schools, born school teachers and so thoroughly conscious of what education has meant to them that they have very definite ideas on what they want to pass on to the next generation in India. The one to the left is a graduate in Natural Science and when she discovered what a response she could get from children in leading them along the paths of nature study her joy knew no bounds.

One of the merriest hours in the week at St. Christopher's is Thursday noon after at least two classes have been doing practice teaching in six high schools and three elementary schools. They come back ravenously hungry and full of tales of funny happenings in buses, rickshaws and jutkas, while the odd answers of the classrooms give spice to the meal.

Come let's sing about St. Christopher's,
Practice teaching at St. Christopher's,
In the schools around St. Christopher's.
First a scramble in the bus,
Then we scatter east and west,
And our work the critics test.
Oh how we fear
What we may hear
After teaching at St. Christopher's.

Gertrude E. Chandler

At the Women's Hospital, Madura

A STROLL THROUGH THE WOMAN'S HOSPITAL

First, the Baby Room where lie a dozen infants, each reposing in what appears to be an aerated bread box, the framework of a rectangular box covered with a very fine screen, the whole being painted white. This is the Doctor's latest idea: it takes the place of the old half cradle, half hammock in which the child was covered entirely with the sheet to protect it from flies and mosquitoes and was half smothered into the bargain.

Next, the medical ward. The Doctor switches on the electric light and dusky heads bob up from mattressless beds. They *prefer* the hard beds: more like home! From beneath each bed rises a dark figure, the mother or other relative of the patient staying with her to make sure she receives proper care in this foreign hospital, and to prepare her food if she is strict about observing caste rules. In one corner of the veranda lies a young girl with her whole body in splints and braces: a broken back is slowly mending after the case had been given up as hopeless by the relatives.

We walk through the dispensary where in the forenoons a nurse deals with the patients as they come in, sending those requiring an examination or treatment to a side room where efficient nurses attend to them; sending those who only want a prescription refilled to the hospital compounders in another room.

Then through the large room at the front where patients await their turn, the Bible-woman meanwhile telling them Bible stories or giving them a little talk. Out of the building and across the compound to the Birds' Nest which was started as a shelter for babies left stranded in the hospital through the death of relatives or by deliberate abandonment.

Some of the smallest tots are sitting in the large central hall and are being fed by the woman in charge. Only three cups being available, each takes its turn in receiving and enjoying hugely a mug full of delicious soup. All look happy for they have that which was denied them at the beginning of life—a home where they are surrounded by loving care.

Back across the compound. Loud reports and hilarious laughter draw us to the quarters of the nurses in training. Off duty, they are letting off steam in good American fashion, putting their firecrackers in tin cans to ensure a loud enough noise. They are eager to show us their tiny rooms of which they are very proud, decorating them with designs cut from brightly colored paper. We breathe a sigh of relief when we learn that they do not sleep in these rooms but upstairs on the veranda.

Then, dinner in the Hospital Bungalow. Whereas of old it was the custom in the Orient to bathe the feet of the guest when he came to dine, we now, as we sit at table, have our feet sprayed with "flit" to insure a peaceful meal. The alternative would be a large mealbag drawn over them as a more positive protection.

Joan Van der Spek

ANOTHER MERGER

The Methodist Episcopal Church has decided to come in with us at Pasumalai beginning with 1930; this will mean a considerable addition to our student body. They are working in a district about fifty miles south of us, and till now, with over 5,000 Christians, have had no educational work above the fifth grade. Compelled to reconsider an ambitious scheme to spend over $100,000 in providing theological, normal, high and trade schools of their own, they will come in with us at an expenditure of perhaps $25,000, which will strengthen our work and effect a large saving for them not only on capital expenditure but on annual maintenance. They are to build a bungalow for their missionary to be stationed here, a house for an Indian teacher, and a hostel to accommodate about a hundred boys.

James H. Dickson

The Trade School, Pasumalai

THE GRAFTED GUAVA TREE

Scene: a garden, and girls walking about under the trees. Suddenly a tree falls. The gardener runs to see what has happened.

Gardener: Why should the young tree fall? Did you pull it down, girls?

Girls: No indeed! It fell of itself as we passed by.

Gardener: We must see what has caused it. I will get my hoe and dig around it to see what it may be. (*Digs.*) Oh, see! Here is a very large worm which has been eating the rootlets. No wonder it fell! No tree could grow with a hidden worm at its roots.

Girl: That makes me think of the Psalmist's word, "Deliver me from secret sins." A worm at the root!

Second Girl: But look here, Gardener! Is this not a grafted guava? Its fruit is small and pinched. That doesn't look like grafted fruit.

Gardener: You are quite right. These will never ripen and be good to eat. Whatever has happened here? I must examine it. Oh, how careless I have been! I haven't remembered to cut off the old shoots, and now see! The old tree, worse than ever, is bearing the little useless fruits!

Girls: How strange, but how wonderful! How careful we should be about our own lives if they should be like this by neglect to put away the old ways and habits!

Gardener: Let's look at the third tree. Now, we have no disappointment here. Look at the fine juicy fruit! I will get my knife and cut some for you. The old shoots were all taken off, and the new life had its chance. Behold the luscious fruit!

(*Cuts and gives the girls the large, fine guavas*).

From Tree Day Exercise at Rachanyapuram

New School Building at Aruppukottai

WHY MY WORK FASCINATES ME

A boy who is a bad influence among the college students. Staff considers sending him away. Plea for him to stay. Personal friendship. Change in attitude. A public declaration at the end of his second year, "The greatest factor in my life is Jesus Christ."

A student camp. Days of inspiring fellowship. Students living together, denominational lines wiped out in actual practice and cooperative service. Heart to heart talks. The Communion service, Syrian Christians, Anglicans, Congregationalists, Methodists, Lutherans, joining in.

A remark by a student: "When are you going to invite us to your home again?" Memories! Memories of students in for tea and games, fun and foolishness, stunts, contests, songs, tricks, victrola music. Memories of more friendly relationships.

Edward L. Nolting

A young couple from the Kuravà (thief) caste, recent graduates of the Aruppukottai Boarding School, now both employed as teachers in a Government primary school, show us their baby son. Their faces are radiant with the joy of Christian parenthood.

A Hindu, the head of his caste community, with two other men, promises to become Christian in a new village of several hundred of the same caste, and to give a plot of his own land as site for a new school prayer house.

A young, inexperienced Indian pastor in a lonely village surrounded by hostile castes, bravely achieves real success in leading people to the Christian life. He falls ill and faces a heavy deficit in his church work at the close of the year. He comes to me for help and counsel. How his face shines with happiness when we find a way after much scraping to clear off half the debt with a donation.

Emmons E. White

THE HEART OF THE MADURA MISSION?

When we think of the character and work of these Bible-women, their evangelistic zeal, sacrificial life and spiritual power, we wonder if it is too much to say that they are the heart of the thing.

Take a little girl of the despised outcastes, growing up to work in the fields, with nothing better or brighter before her. Give her a chance in life; see her after a few months in school and note her bright little face. See her ten years later, an earnest Christian girl, one of a group of trained teachers. See her, one of India's untouchables, teaching children from the higher castes!

See this high caste woman, ten years ago a sorceress and often really devil-possessed; bitterly opposed to Christianity, she ridiculed the Bible-woman and drove her from her home and from her street many a time. The love of God won. Today she is a true Christian and a fearless witness among people whom we cannot easily reach. Do not such changed lives make our work worth while?

Catherine S. Quickenden

Trying to make known to those who know it not the glorious gospel of the Son of God. What greater joy can one ask save that one might do better the work committed to one and be more worthy of it? I believe this to be the work which God Himself intended from the beginning that I should do. So there are never any misgivings as to whether I am in the right place, but a deep peace and joy that I am here.

Bertha K. Smith

WE'RE ENJOYING WORCESTER HALL

All sorts of activities are connected with this newly remodelled building of the Bible Women's Department: once a week a large number of women and girls come for the sewing class which closes with games and drills; every Sunday morning from fifty to a hundred Hindu boys of different castes gather here for Sunday School; various meetings are held here Saturdays and occasional large meetings attended by Brahmins and often the Gosha Mohammedan women.

Once a month the Bible-women come in from their work in the villages for a two days' meeting. Each of these women has been visiting village homes, helping the housewives in any way in which they need her help. Sometimes she finds them ill, urges them to come to the hospital, and often accompanies them there. She finds the women in the fields, too, and at the well with their waterpots. She stops to speak to the men and boys congregated under some wide-spreading tree in the center of the village to talk and gamble. They are glad to hear her and to receive her tracts. Singing Christian songs draws a crowd of men, women and children.

It is an evangelistic work, but as we strive to teach them to read the Bible themselves, some of them must first learn to read. So here and there the Bible-woman finds her pupils, teaches them their letters, simple words, Scripture selections. With the Bible as textbook, a Bible study lesson is taught each pupil with prayers and songs. We visit all the work of the village Bible-women; sometimes it requires a tour of several days.

When Dr. and Mrs. Zwemer were with us at the beginning of the year, Mrs. Zwemer visited our Mohammedan work. In the first house we found many women assembled and with the aid of our Hindustani-speaking Bible-woman and Mrs. Zwemer's own knowledge of Arabic, she was able to address them. One woman from Arabia had married into the family of a Mohammedan official we visited and Mrs. Zwemer talked with her to her evident delight.

Mary T. Root

THE STAGES OF A GIRL GUIDE

All the world's a stage,
And all the Guides merely players,
They have their exits and their entrances;
And one Guide in her turn plays many parts,
Her acts being seven stages. At first the *Bluebird*
Flying, and dancing, learning to "play the game."
And the raw *Recruit* with her zeal for
Guide Law and Promises, signs, and knots, and drill,
Salutes, and flags. As *Tenderfoot* she
Now is enrolled and wears her patrol emblem,
Badges, and shoulder knots gay. Then as *Guide* she
Learns of nature lore, first aid, and health,
Runs her mile, makes up beds, lays her fire most skillfully,
Trains herself well as nurse, as cook too,
Learns of thrift and how to save. And then the *Ranger*
Continues living by all she has learned
As *Bluebird, Tenderfoot,* and *Guide* alert.
Camp fire yarns all her loyalty waken
Under India's big round moon. The sixth stage makes
Her a wise and a dignified *Captain.*
With whistle in mouth and cord round her neck
Her youthful zest well saved to build aright
The new Guide ranks and her poised womanly life.
Leading her Guides in paths of service true
For God, for King, for Country. Last scene of all
That ends this Girl Guide's History
Is the *Commissioned* who goes about
With love, with faith, with hope for womanhood sublime.

From Capron Hall

John 3: 16, 17. Tamil, Revised.

தேவன் தமது ஒரேபேரான குமாரனில் விசுவாசமாயிருக்கிறவன் எவனும் கெட்டுப்போகாமல் நித்திய ஜீவனைப்பெறும்படி அவரைத் தந்தருளினார். இவ்வளவாய் உலகத்தில் அன்புகூர்ந்தார் உலகத்தினருக்கு நீதிபிடுவதற்கென்று தேவன் தமது குமாரனை உலகத்தில் அனுப்பாமல், உலகம் அவராலே இரட்சிக்கப்படுவதற்கென்றே அவரையனுப்பினார்.

John 3: 16, 17. American Revision

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not his Son into the world to judge the world; but that the world should be saved through him."

VISION OR DREAM?

By CHARLES C. MERRILL

THE prophet Joel tells of the day when *"Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."* It will be remembered that the Apostle Peter referred to this prophecy on the day of Pentecost and declared that the pouring out of the Holy Spirit on that day was a fulfillment of it.

Are we not again at a time when we must, to use an English phrase, take our courage in both our hands, and whether we are young or middle-aged or old, have a vision of a radical change in the life of our churches and dream of ways in which this change can be brought about.

One may think of the local church during these fall days. They are important days. In some ways they will set the pace for the entire year. If, for example, there is to be genuine evangelism during the winter months, if the inner life of our church members is to be deepened, a great deal will depend upon the course that church affairs take during November and December.

Let us suppose that in a given church the *Guest Book* is being used in a considerable number of the homes and that at the same time in the church there are being employed educational processes with regard to the meaning of a Christianity which embraces the whole of life in all the world. The interest which is aroused by reading the *Guest Book* will be supplemented and given direction by the group gatherings at the church or in private homes. A rare opportunity has been afforded of bringing the church membership into contact with vital personalities through whom Christ is doing his work in the world today as he did it through the first disciples as recorded in the book of Acts.

In previous years the church has been concerned about service outside its own community. In some sense it has been a world-service church. But there were sharp limitations to the extent of this service. Too few of the members were enlisted, and even their interest was too spasmodic and too superficial. Many of the members and some of the leading officials shied at anything "missionary." Even so dynamic a periodical as the MISSIONARY HERALD was found in only a paltry number of homes. The pastor felt that he was leading a forlorn hope in trying to persuade his people to come to close quarters with their world opportunity, and sometimes, alas, he dropped behind to their position.

Now comes the vision or the dream, or perhaps both the vision and the dream. It is of a church that moves forward a long, long way until it may be spoken of as an honest-to-goodness World Service Church. It is no longer the faithful few who are interested in a Christian America and a Christian world. The church as a whole is converted to missions and puts that enterprise at the center of its program. People are reading missionary books and missionary magazines. A missionary committee is one of the strongest committees of the church and is constantly at work. Even the Board of Trustees gives its hearty aid to this program and sees that the budget for benevolences has as good a chance as the budget for home expenses. The right relation between adult missionary education and that of children is secured. It is recognized that only with extreme difficulty can you teach a line of Christian conduct or of Christian service to the children unless the adults follow that line of conduct or are engaged in that service. Equally, it is recognized that the missionary-minded church of the future is dependent upon the quality of missionary training that is given the children today.

But we must have the vision of a church that is praying for missions. Certainly the crucial thing here is to recover the practice of Jesus. If we are honestly following him we must include in that following his practice of prayer. It is plain that one part of this practice was intercession for individuals. When a considerable number of the members of a church are led to pray for men and women on the missionary field, and because of this prayer come into increasing contact with the missionaries, then you have a powerful influence not only for missions but in the life of the church itself. This is what takes place in the church which we are picturing. Perhaps the recovery of prayer, which so many feel is so greatly needed in the modern church, will come through a new emphasis on and a new practice of intercessory prayer.

There would also be a new attitude toward giving. Both for missions and for home expenses in most churches this giving is now a bugaboo. We are constantly on the lookout for new devices partly because the disposition which gives any device its power is so sadly lacking. The Every-Member Canvass, which at the beginning had so much vitality connected with it, has become to a considerable extent a formal matter. In all our talk about money we must deal with the springs of giving.

So one pictures a meeting of the church this fall which will be memorable in the life of the church.

It is a meeting that will be prepared for with the utmost care and that will be prayed for with the utmost sincerity. It will be a meeting at which the church decides to become a World Service Church, with all that that term implies. It will not do this because the State Conference or the Commission on Missions asks it to. The decision will be wholly voluntary. It will be made soberly and yet it will be made enthusiastically. It will resolve that in education, in prayer, and in giving, entirely new goals shall be set. For example, with regard to giving, the old apportionment will be left quite in the rear. Any artificial relation between benevolences and home expenses will be forgotten. This decision, however, with regard to giving will be simply an expression of a wholly different attitude toward the worldwide work of the church.

The appeal of the HERALD month by month is doubtless largely an individual appeal. One rises from a reading of the HERALD with a sense of real satisfaction that he is having a part in this glorious work. Suppose that we rise from the reading of this particular issue asking ourselves as to what our responsibility is concerning our whole church membership and our church as a whole. What can we do to give reality to this vision of a church thoroughly committed to the Christianization of America and the world?

Someone may ask what the prophet Joel has to do with all this. Why is it necessary to bring in the day of Pentecost? Simply because we have reached a point in the history of our churches where nothing else than the power which was exhibited at Pentecost must again be felt. Unless these same unseen forces are working through us our vision and dreams cannot be realized.

"He came to us with dreams to sell—
Ah, long ago it seems!
From regions where enchantments dwell,
He came to us with dreams to sell,
And we had need of dreams.

"Our thought had planned with artful care,
Our patient toil had wrought
The roomy treasure-houses where
Were heaped the costly and the rare,
But dreams we had not bought:

"Nay; we had felt no need of these,
Until with dulcet strain,
Alluring as the melodies
That mock the lonely on the seas,
He made all else seem vain."

REMEMBER THE THANKOFFERING

THE national Thanksgiving festival makes November a thanksgiving month to us, and how fitting that we should express with a gift our gratitude for gifts received.

We need only to pause for a moment to find how many things we have had during the year to be thankful for. The first is that as a Congregational fellowship the Thankoffering is coming to be an acknowledged part of our whole work, and some of us are feeling that it is the very central part, the root, so to speak, which flowers in our whole giving.

Second, we are grateful that the state superintendents are becoming more and more committed to the Thankoffering plan. While only thirteen states are definitely committed to the National Thankoffering object, yet we are sure of gifts from states and words of sympathy and encouragement have come from states which must limit their efforts, as states, to raising their apportionment.

Third—and perhaps most of all—we are grateful that we can have a part in helping the loyal workers in Africa, who have toiled faithfully in the face of such difficulties for fifty years.

In talking with a friend this morning she said: "In order to make our religious beliefs vital and, so to speak, automatic in their control of our lives, they need to be imbedded in the subconscious mind by being held before the attention accompanied by a strong emotion. The most appropriate emotion is *gratitude*. In addition to vitalizing our religious beliefs, gratitude invigorates both body and spirit. It brings about an enlargement of life."

What was your Thankoffering last year? Does that amount fully express your gratitude for the blessings which have come to you as an individual, to your church, to your state; for that greatest blessing of all, Jesus Christ, the center of your life? Think it over carefully and prayerfully. Remember that our aim as a nationwide fellowship is $30,000 toward the Jubilee Building Fund of the West Africa Mission.

Thankoffering invitations, envelopes, services, plays and other supplies may be obtained from

the nearest office of the Commission on Missions: 287 Fourth Avenue, New York City, 14 Beacon Street, Boston, 19 South LaSalle Street, Chicago.

Send all Thankofferings, whether for the national object or not, to your State Conference office, plainly marked "Thankoffering from ——— Church"; if for Africa, add, "For Jubilee Building Fund, West Africa Mission."

Lydia Lord Davis,
Chairman National Thankoffering Committee.

EVERYBODY HELP ANGOLA

By SECRETARY PATTON

THE Prudential Committee is asking a general thankoffering for the work of our West Central Africa Mission in Angola. The success of this mission has been so extraordinary and the opportunities are so great that every friend of the Board who can afford an extra gift should consider it a privilege to help. When a mission meets with disaster, as in the case of Turkey during the war, or as in the case of China on account of political upheaval, or India in times of famine, the people of the home churches have come to the rescue with commendable zeal. Shall we do less when a mission comes to us with the story of full success? Shall fifty years of splendid labor in behalf of the needy West Africans go unregarded at a time when America is prosperous beyond all precedent?

The West Africa Mission is in sore need of buildings. The humble structures of sun-dried brick and thatched roof, which were erected in the early days are tumbling down; never were they sanitary or adequate. The rapidly growing work requires new buildings of various sorts—residences for the missionaries, hospitals, schoolhouses, dormitories, et cetera. There is no hospital of any sort at Bailundo, our oldest and largest station, where there has been gathered a church of 3,300 members. There is no hospital at Sachiquela, where Mr. and Mrs. Ennis have been working so long and so successfully. There is no hospital at Dondi, our central training station which we share with the Canadian Society. There is no hospital at Galangue. There is no residence for the doctor to be sent to Bailundo, no residence for Mr. and Mrs. Waln at Chilesso, no farm buildings at Sachiquela. The school buildings at Bailundo, Chilesso and Sachiquela are inadequate, poor affairs. The material equipment of this rapidly expanding mission is deplorably meager. Think of working under such conditions!

Now it is proposed to correct all this by an outpouring of thankofferings during the autumn months of 1929. The jubilee of the mission comes in 1930, when a deputation of distinguished visitors will be sent out. It is proposed to have a fund of $100,000 all raised before that time and to have several of the more important new buildings under way. In addition it is proposed to open the long-planned-for station at Lobito on the coast, which is the port of arrival, the terminus of the railroad, where there is a large and growing native population and where the conditions are highly demoralizing. The occupation of Lobito is one of the great needs of Africa.

The cost of these improvements is extraordinarily low—$3000 for a hospital building, $2000 for a residence, $3000 for a schoolhouse, $10,000 to erect buildings and open work at Lobito. Can you match these for investments anywhere in the world? We are confident the Congregational people will see this thing through if they become acquainted with the needs and the story of a God-blessed work lying back of the needs.

The West Central Africa Jubilee Fund, to the extent of $30,000, has been named by the Commission on Missions as the denominational object for thankoffering gifts during the autumn of 1929. Although the gifts must be regarded as "specials" and therefore as not counting upon the apportionment of a church (thankofferings naturally take on this character as free-will expressions over and above what we usually do), several of the large state conferences are backing the enterprise, and in three of them the women have pledged definite amounts. We trust our churches generally will enter into this plan of help for the Angola work. Attractive literature has been prepared, including a special order of service adapted for use in a church or for some mid-week occasion. There are offering boxes, invitation cards, pledge cards, and story material in abundance, to be had by addressing the office of the Commission on Missions, 287 Fourth Avenue, New York, N. Y., or any of the regional offices, or the American Board.

In addition to the $30,000 expected from thankoffering services, we are confident multitudes of individual gifts will be received, so that when the jubilee begins, the entire fund of $100,000 will be in hand. Individual gifts should be sent to Frederick A. Gaskins, Treasurer, 14 Beacon Street, Boston, with instructions to credit the same to the *Jubilee Fund of the West Central Africa Mission.* Shall it be a Laus Deo in 1930?

LETTERS FROM OVERSEAS

MR. COWLES AND EDNA REULING, 1928

MRS. GEORGE B. COWLES WRITES OF HER HUSBAND'S DEATH

"Mr. Cowles died August 21, one year and four days from the time he fell by the way up there among the bushes on the side of one of our Umzumbe hills. We laid him to rest on Friday afternoon in 'Missionary Row' at Adams. Friday was August 23, the anniversary of my brother Fred's death, and of Mr. Maxwell's. Wasn't that a strange coincidence? My father also died in August—on the 29th.

"Dr. James D. Taylor came down from Johannesburg and took charge of the exercises of Friday afternoon. The Adams church was packed with native pastors, students and station people, besides thirty or more Europeans and our missionaries. Floral wreaths brought by Durban friends and others were massed over and around the casket. The singing of Mr. Cowles' favorite hymns by the Adams students was marvelous.

"Dr. Taylor took as his text II Corinthians 3:18, 'Transformed into the same image from glory to glory.' John Dube, the Booker Washington of our Zulu people, spoke of Mr. Cowles' life as having been an answer to the prayer expressed in the hymn 'I want to be like Jesus.' Our dear Matiwane, our wonderful 'man of God' from Umzumbe, spoke of the fact that Mr. Cowles always put Christ first. The singing of his favorite Zulu hymns was the testimony of his Zulu friends and their prayers, and so we laid him to rest. His grave is beside that of little Chester Hicks and in a regular park of trees; I am glad to think of him as sleeping beside little Chester.

"Though Mr. Cowles' body had gradually been reduced to a shadow, his spirit kept strong and steady to the end. That never flagged. 'If God wants me to lie here and suffer I am willing to do so. Glad to do so.' Then, with a twinkle of the eye, 'But with a time limit.' 'I have absolute faith in God's goodness and mercy. How many blessings I have! My cup runneth over.' I have pages more of his last words written down, but will not write them here. The children and I will soon go to Umzumbe to sell out and close up there. Then Helen, Frederick and I plan to sail for America."

MRS. EDSON LOCKWOOD OF MADURA DESCRIBES A SUNDAY SCHOOL

"One hundred and fifty pairs of intent brown eyes gazed at me seriously. Primly seated on the floor, 150 Hindu children were waiting for Sunday School to begin. Jewels twinkled in small noses and sparkled in every ear. Gold circlets clasped childish throats, and on the ankles which showed occasionally beneath full, gay-colored skirts were clinking adornments. Sleek, dark hair was pulled smoothly back from round grave faces; interlaced neatly into a flower-entwined braid, perhaps, or caught by a jeweled comb. The caste mark, a small black circle, centered attention on the smooth young foreheads.

"An Indian woman was to lead the day's service. She spoke of Zaccheus. 'Yes, he climbed a tree, because he was a short man, and couldn't see Jesus otherwise. He wanted to see Jesus only. He wanted to look. But Jesus cried out, "Quickly! come down. I want to stay at your house." Jesus wasn't content to have him look, merely.' And then she appealed to them 'And you, Jesus doesn't want you just to look at His life, just to learn about Him. He is knocking, knocking. He wants to come into your hearts. How many will let Him? How many will be Jesus' children?'

"It was a serious question, absurdly serious, when those who must answer were only six, eight, and ten years old. And yet, these children of India had to answer for themselves. Behind them were no sponsoring parents, no tradition or experience forcefully urging them on into the Christian life.

Up rose some small hands, 150 of them held firmly high. And as far as in them lay, every hand was a sincere pledge. Those old and wise ones who watched knew the futility, knew that custom and prejudice, power and adult superstition would creep in as the years sped on, and Hinduism would remorselessly claim its toll. But some, God willing, would become Christians, and all must be sympathetic toward Christianity in the grown-up years ahead.

"They sang two Tamil lyrics lustily, and when they recited the Lord's Prayer they made it an exhilarating, melodious chant. The meeting was closed by prayer. The leader asked God to care for these small ones, and she asked them to pray to Jesus Swami themselves, that He let them become His children. They were standing now, small hands clasped, heads bent, and the whisper of their earnest petitions filled the room—150 children pleading with Jesus, the only kind God they'd ever known.

"As they filed out, each one was given a postcard, gay, used postcards sent from the States, Easter, Christmas, birthday cards, bright with fat yellow chickens, red coated, jolly Santa Clauses, remarkably full blown roses, cherubs, and bleeding hearts. On the back of each had been pasted a Bible verse —'Jesus Christ came into the world to save sinners,' 'As a father loved his son, so God loves men,' and many others.

"One hundred and fifty cards carried into 150 Hindu homes by 150 children. So spreads the kingdom of God."

Mrs. George C. Lockwood of Jaluit, Marshall Islands

"We must have a larger force of workers here if those who are on the field should have furloughs. The addition of one or two single ladies for Jebwar would make matters better, for then we could do some shifting around as each furlough-time came.

"We are about ready to say that the new couple should be a doctor and wife, for the responsibility of our having to do medical work in the future lies heavily upon our shoulders. Since I have little children to care for it is not possible for me to go out of the home to care for patients or to have them in our home as Miss Hoppin and others have done. There is a real need for some to come here to teach these people what a help some attempt at sanitation would be.

"Perhaps the reason that more workers are not attracted to the Micronesian field is the fact that there are only ten thousand people in the islands, but that is not the figure which really counts. It is the fact that there are three thousand church members that makes this a field with opportunity. When a child joins a church in America we do not expect that then it is safe and needs no more help, but we have a definite system of educating that child in the Christian faith. These people here need all the help and teaching we can give them if we want to build up a strong character in them. Christ came to seek and to save the lost sheep, but He also said, 'Feed my lambs,' and 'feed my sheep.'"

Rev. Henry C. McDowell Writes from Galangue

"Since I wrote last time we have had a very unique district meeting and communion at Galangue, one of the posts occupied by the young men and women sent out this year. The head man of the village tore down his sacred houses, destroyed his idols, made adjustment among his several wives and is left with one as actual wife, and on the occasion of the church meeting there he made confession of faith along with a large proportion of his subjects. He is building a good house for the teachers and also a school house and church. It was a wonderful day and I think will be the opening wedge and soon many chiefs and head men will make confession of faith. Last week the converts from that village came in to the mission station to work their week for the Lord and for the church. I was surprised to see the head man in the group. He pitched in and worked hard the whole week, a thing unheard of in these parts. At the same meeting twenty-two people were baptized and received into church membership.

"Last week the paramount chief of the Cuima country (a big stretch of country southwest of us) came and asked for nine teachers and evangelists. He would erect homes for them, school houses, and provide them with food until they could get their own gardens and fields. My heart ached, for it is a country that we want to occupy. I sent one teacher with him and shall do my best to secure others. There is a general awakening in our field. The people are beginning to see what it is all about. If I had the men and the funds I could occupy one hundred new villages in the next two months. At the rate of present growth we'll have a constituency of 10,000 souls in a very few years. I long now to give my whole time to this evangelistic work, and am hoping to be relieved of general construction and station oversight on our return from furlough."

AROUND THE WORLD

MUNICIPALITY OF JOHANNESBURG ASSUMES MEDICAL RESPONSIBILITY

Medical attention for natives has been assumed in Johannesburg by the municipality, thus making it wise to do away with two of Miss Ruth C. Cowles' baby clinics. There remains, however, in spite of all the Government can do, the wide field for service along infant welfare lines and school clinics. The people are apt to regard Government work with some doubt, Miss Cowles thinks. It seems as though they feel the lack of personal interest which characterizes the missionary enterprise. In July a newly-qualified young woman, a South African, came out from England to hold the fort until December first, doing the same work formerly carried on by Madame de Cottens. Dr. Dora Dart is doing clinic work, assisted by a native nurse and one untrained worker. She, however, is only giving part time.

CHRISTIAN WOMAN'S ASSOCIATION

"God has blessed us this last year by lifting all burdens," runs the 12th Annual Report of the Christian Woman's Association, Madura and Pasumalai, South India. "There is no debt on our building. The municipal taxes have been reduced to two thirds by reason of the public work we do." Generous gifts have made possible a good organ, an excellent clock, pictures and other needed equipment. The secretary of this association of Christian Indian women has toured the country, addressing Christians and Hindus, speaking in meetings for workers and preaching the Gospel wherever possible to non-Christians. The workers have found that the Hindu women greatly appreciate lyrical preaching and will listen more attentively to this than any other form of address. The foundation of the Christian Woman's Association is in Bible study and prayer circles of the churches. There are neighborhood groups of women who meet weekly for prayer and Bible study. These circles number 30 with a membership of 417.

THE CENTENARY FUND

To celebrate the Centenary of the Madura Mission in 1934, a Centenary Fund has been raised during the past five years and will be added to during the next five. The purpose of the fund is to obtain a permanent endowment, from the income of which new churches may be built. Already several have been erected, the first one being that at Visuvasapuram.

A CHINESE PRAYER OF CONSECRATION

This was the prayer of Ching Lien Li, a Chinese student in Hartford Seminary, at the commissioning of Mr. and Mrs. Arthur G. Robinson.

"O, merciful Father, the possibility of bringing the personality of Jesus Christ to China depends upon the devoted, self-sacrificing spirit of service, and strong religious zeal of the individual missionaries and the native Christians.

"Help both the missionaries and the Chinese Christians to build up an atmosphere of real international brotherhood; and to create an interracial cooperation in understanding Thee and in exchanging between them the best that each has to offer, so that the non-Christians may be influenced by their work and by their preaching of Thy message. . . . Help us to realize that the only possible temple of the Lord God among men is a united humanity, an organic whole in which each part has need of all the others.

"Oh, heavenly Father, help us clearly to understand that China needs Christianity, and that Christianity needs China. What China experienced in her contacts with the western nations during the last one hundred years was fighting and animosity; what the Chinese people gained in their contacts with the missionaries was the love and friendship of Jesus Christ. The more we recollect our past experiences the more we feel that the world needs men and women who have the Christlike spirit of preaching Thy gospel to all our fellow-men."

AN INDIAN PHILANTHROPIST

Above the arch in this picture you will see the name of an Indian who was a very close personal friend of Dr. John X. Miller and gave him the hostel of which this is the doorway for the use of the Pasumalai schools.

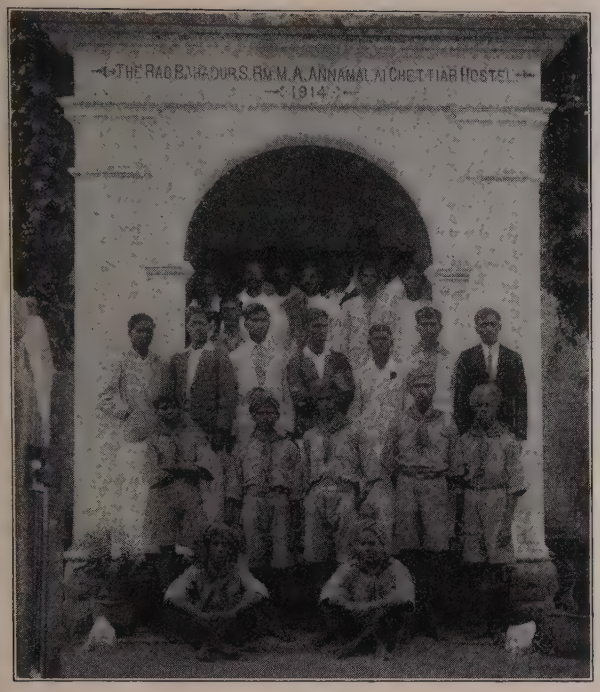
In 1911 Dr. Miller took this man and his nephew on a trip to Europe. They were admitted to Westminster Abbey for the coronation; on their return to India were guests at the Delhi Durbar where King George met the people of India and was proclaimed Emperor.

As a result of their visit, of what they saw in Europe, of their association with the Millers, these men whose gifts had been almost wholly for the building and support of Hindu temples became greatly interested in education and philanthrophy and have given most generously to schools and hospitals, spending more than half a million dollars in this way.

Both men have been knighted for their benefactions and for their services to India. Sir Annamalai has been for a number of years a member of the Council of State, the highest legislative body in India, and is a director of the Imperial Bank of India. He has recently established and endowed a university.

YOUNG BUDDHIST PRIEST SEARCHING FOR TRUTH

Searching for truth brought a young Buddhist priest to the door of the Theological Seminary in Pasumalai, India. A Madura Indian pastor had sent him, and he had left his home in Ceylon and come to India, thinking that he would there be freer in his search. For six months he has studied at Pasumalai and claims to have found in Christ a Saviour and Lord. It has been interesting to watch the development of his studies and his growth in Christian knowledge and graces, reports Dr. John J. Banninga, head of the school. "I believe he has found the truth. He now wants to serve his Master," adds Dr. Banninga. "Will you not all remember him in your daily prayers."



DOORWAY OF THE HOSTEL AT PASUMALAI

This is the memorial built by "An Indian Philanthropist." The students are those residing in the hostel. Boy Scouts are in front.

A CENTENARY FUND CHURCH

This is at Visuvasapuram

MODEL COTTAGE, RACHANYAPURAM

A POTTER'S WHEEL

STREET SCENE, MADURA

FELLOWSHIPS AND SCHOLARSHIPS IN UNION THEOLOGICAL SEMINARY

Of the Missionary scholarships and fellowships available at Union Theological Seminary, New York, for 1929–1930, awards were made to Rev. Stephen C. Peabody, B.D., Rev. William R. Leete, M.A., B.D., and Professor E. S. Cobb, of the American Board.

Applications for these fellowships ($750) and scholarships ($450) for 1930–1931 should be in by January 1, 1930.

Twenty apartments in a building adjacent to the Seminary, within two blocks of Teachers College and Columbia University, are available for furloughed missionaries. Detailed information about these apartments can be secured by addressing the chairman of the Committee on Missionary Apartments.

GRATITUDE

Some thirty-five years ago a boy of good family, but limited means, was helped through our mission schools in Madura and Pasumalai until he was able to go to Madras and graduate and pass other examinations than those of the University. He secured a subordinate post in government service and connected himself with one of the Wesleyan churches of the city. He won the esteem of the Christian leaders in various denominations and was not only a member of the Madras Christian Council but was elected as one of the vice-presidents. He has retired from government service on a pension, but is still active in religious movements. In the recent conference of delegates on the union of the Anglican, Wesleyan, and South India United Churches, he was a lay delegate.

Now he has, in remembrance of the aid rendered him as a poor boy by the mission schools and college in Pasumalai and Madura, given me Rs.-300 to start an "Old Boys' Fund," the interest of which shall be used to help poor boys of the old families of the Madura Mission in getting an education.

By itself it will not bring in a very large amount, but it will be perpetual and will stimulate many a boy in securing a schooling.

It is the hope that other "old boys" will add to the fund and increase its usefulness.

HARTFORD REPORTS

The eighteenth successful year of work at the Kennedy School of Missions closed this summer. The total enrollment was seventy-three, and in this number were fifteen candidates and appointees, forty missionaries in residence and eighteen field candidates for the degree of Ph.D. Eighteen mission boards and fifteen mission fields were represented. In announcing the successful closing of the school year for 1929, the school states that:

"At no time in the history of the missionary enterprise have greater demands been made upon the missionary. He must have a strong body and virile Christian character, a broad cultural background and a special preparation for his task, but above all, he must know the history and religious culture of the people to whom he goes."

THE ACT OF DESPERATION

The terrible problem of handling leprosy in India is brought out strongly by the story of a leper in Arni who was told that if he would let a cobra bite him he would be cured. He aroused the snake to bite twice, but the third time his knife killed the cobra. A half hour later the man himself was dead. From Vellore, South India, comes the story of beating tom-toms, to the tune of which men could be seen doing a wild dance. On inquiry it was found that they were trying to drive the cholera goddess away, or one might better say, enchant her away, for the Hindus are too hospitable to drive her out. Shrines built to the cholera goddess, to whom due homage is snown, are always found *outside* the village. One day a missionary saw a crowd sacrificing a sheep before such a shrine. Not because cholera had come to the village, but that it might not come. "Prophylaxis is better than cure, even to the Indian!" mused the missionary. A patient who was with her en route to Vellore for an eye operation began to worship vigorously at the shrine herself. The missionary wonders, now that the woman's sight is restored, whether she is attributing the success of the operation to the goddess of cholera or whether her prayer was consciously directed out beyond the little shrine.

AGAIN THE RURAL CONTACT

Two young men students of the School of Religion at Athens, Greece, devoted their summer to work among the village and farm people in Bulgaria. Their method was to identify themselves intimately with the life of the farming people. They lived as they lived, dressed as they dressed, ate as they ate, and worked on the farms themselves. It was a method of showing forth life and love through identifying themselves with those they sought to serve. With them they had good literature and were always prepared to speak or teach, as the opportunity was open. But throughout the whole experiment the thing of first importance was to show by a life of identity, which at the same time was lived on the high level of Christian experience, what the Christian life can do for men.

Left to right—Second row—**Katharine Wilcox,** Madura, teacher in Training School, Capron Hall; **Mrs. Guise,** Madura; **Mrs. Stoffer,** Madura; **Mrs. Lockwood,** Kodaikanal; **Anna M. Otto,** Madura, physician in Woman's Hospital; **Mrs. Martin,** Battalagundu, Boarding School and work for women; **Mrs. Wallace,** Madura; **Grace M. Rood,** Madura, nurse and training of nurses; **Florence T. Swan,** Madura, teacher in Capron Hall School; **Mrs. Lawson,** Madura; **Isabella M. Roberts,** Madura, physician in Woman's Hospital; **Mrs. Banninga,** Pasumalai.

Left to right—First row—**Mrs. Lorbeer,** Dindigul; **Mrs. White,** Aruppukottai, Boarding School work; **Mrs. Wilder,** Madura, in charge of Bible-women; **Bertha K. Smith,** Aruppukottai, associate in work of Bible-women and girls' schools; **Catherine S. Quickenden,** Aruppukottai, in charge of Woman's Department; **Eva M. Swift,** Madura, principal of the Lucy Perry Noble Institute; **Mrs. Wolsted,** Manamadura, Station Boarding School; **Mrs. Saunders,** Madura; **Mary M. Root,** Madura, in charge of Bible-women's work; **Harriet Parker Vaughan,** Manamadura, medical work; **Mrs. Herrick,** Bangalore; **David S. Herrick,** Bangalore, Professor United Theological College.

Children—Ernest Lorbeer (standing), Darthea Hess, Frances Miller, Robin White (in mother's arms), Carolyn Lawson, Bobbie Stoffer, John Wilder, Charles Wilder, Mary Louise Martin, Mabel Lorbeer, Laura White, Jean Wolsted, Gwen Wolsted, Gladys Saunders, Luida Saunders, Howard Wolsted, Sterling Martin, Edward Martin, Gordon Guise, James Lawson, Jr.

Other members not in the picture: Mr. and Mrs. James H. Dickson, Mr. and Mrs. Flint, Mr. and Mrs. John X. Miller, Dr. Thomas, Miss Noyes, Miss Ragsdale, Miss Tremenheere.

THE MADURA MISSION, 1929

Left to right—Back row—**Clarence E. Wolsted**, Manamadura, general work; **Raymond A. Dudley**, Tirumangalam, general work; **Emmons E. White**, Aruppakottai, general work and director in language school; **Lloyd L. Lorbeer**, Dindigul, general and educational work; **C. Stanley Vaughan**, Manamadura, general work; **Azel A. Martin**, Battalagundu, general work; **Albert J. Saunders**, Madura, professor of economics in American College; **L. Curtis Guise**, Madura, professor of history in American College; **John J. Banninga**, Pasumalai, principal of Union Theological Seminary.

Left to right—Third row—**Mrs. Nolting**, Madura, work for students; **Joan Van der Spek**, Kodaikanal; **Ralph R. Keithahn**, Pasumalai, principal of Pasumalai High School; **Edson C. Lockwood**, Kodaikanal, language study; **Edward L. Nolting**, Madura, Warden, American College; **Charles W. Miller**, Pasumalai, treasurer and manager of high and training schools; **James H. Lawson**, Madura, chairman of Building Committee; **William W. Wallace**, Madura, mission treasurer and educational work; **Bryan S. Stoffer**, Madura, head of American College; **Edward W. Wilder**, Madura, physician in Albert Victor Hospital; **Mrs. Miller**, Pasumalai; **Mrs. Hess**, Madura; **James M. Hess**, Madura, professor of English literature, American College. *(See opposite page)*

CLASS ROOM, BATTALAGUNDU

THE BRIDGES MEMORIAL

The women of New Jersey have sent to Battalagundu $5,000 for a new school building, a memorial to Emma L. Bridges who gave many years of service to the New Jersey Branch of the Woman's Board of Missions. We hope, with the aid of a Government grant, to begin building this fall. Meanwhile, the old buildings are crowded to the doors; the eight classes meet in five different houses, some in rooms too small and dark.

AZEL A. MARTIN.

Doing the Orient Backwards!

Trail-blazing in the Orient for travelers who yield to the colorful and romantic lures of the Far East seems to be part and parcel of daily routine in the Pacific steamship business.

Dean J. Hanscom, general passenger agent of the American Mail Line of Seattle, now announces an Oriental winter cruise that may revolutionize winter-time and sightseeing travel in Japan, China and the Philippines.

Instead of following the usual itinerary which routes these countries in the order just named, this new cruise reverses them. The party will arrive in the Philippines just about the time when the tropics are generating heat for the world's 1930 summer. After a lay-over of nearly a week on Luzon Island the cruising members will proceed northward leisurely, on the wings of that summer as it were, through various portions of China, Manchuria and Korea, and will arrive in Japan at the famous cherry-blossom time. The travelers will thus take advantage of the very best weather conditions the Orient has to offer at that season of the year.

The cruise now being organized will sail from Seattle January 25, on the *President Cleveland*. It will pass without stop-over through the ports of Yokohama, Kobe, Shanghai and Hongkong and will arrive at Manila February 18. The itinerary then reads as follows: Hongkong, Canton, Shanghai, Nanking, Tientsin, Peiping (old Peking), Dairen, Mukden in Manchuria, Seoul in Korea and from thence to Japan. The Japanese section of the journey includes Miyajima, Kobe, Osaka, Nara, Kyoto, Miyanoshita, Kamakura, Tokyo, Nikko and Yokohama. The party will be away for about three months, members returning to the United States either by way of Honolulu to San Francisco or direct to Seattle.

The American Mail Line and the American Express Company are operating the cruise jointly, the latter company taking care of all land-side portions.

Our 1929-1930 Combination Offer

Regular Subscription Price	
The Missionary Herald *(Monthly)*	**$1.00**
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With the approaching fall season we are again reminded of the clubbing offer extended to our readers last fall, which was accepted by hundreds of subscribers. We extend the same rates and conditions again this year, for our main purpose is to work together for all the good causes in which Congregationalists are interested, and to extend more widely the reading of these excellent periodicals published for and by Congregationalists, and further, to save money and bother for the individual subscriber.

This offer is primarily intended for new subscribers, but renewals will be accepted in the combination. The offer is effective November 1st, and terminates March 1st.

All the subscribers to the combination offer will receive, of course, monthly, the *American Missionary* number of the *Congregationalist* without extra charge. There is no better way to keep your information up to date than to send in your subscription or renewal to both magazines at once. The MISSIONARY HERALD presents your work abroad, while the *Congregationalist* in combination with the *American Missionary* presents our homeland work, and many items of vital interest to Congregationalists.

Combination subscriptions may be sent through your church agent, or direct to the publisher, as follows:

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THE BOOKSHELF

DR. WASHBURN OF MADURA*

Books are like people. Some make a great show; wear rich bindings; display a striking "jacket"; compel attention. This is not a book of that sort. Plain in appearance, somewhat thin, dressed in a brown cover, it is without style in the arrangement of its material, much of which, being quotations from letters, is set "solid," in type too fine to be easily read.

Yet it is a genuine book. It tells a story worth getting; the story of a real man of unusual quality, power and humanness, who, through the ninety-five years of his remarkable life, got a deep insight into the heart of things and, like the householder of Scripture, brought forth of his treasure an abundance of things new and old.

*By Rev. A. J. Saunders, Ph. D., American College, Madura. 171 pages with illustrations. Foreword by Dr. J. J. Banninga. American Mission: Lenox Press, Pasumalai, South India.

George T. Washburn was born in Lenox, Massachusetts, in 1832. His boyhood was passed in a typical New England farmhouse of the colonial time, the homestead of his family, where primitive conditions and simple living still lingered in the new era that was opening. The record furnishes delightful glimpses of school days in the Lenox Academy, of college years at Williams and of widening interest and influences at Andover Seminary. It was in 1860 that young Washburn and his bride sailed on their long voyage of 100 days round the Cape, which brought them to Madras, and then, after ten days journeying in a *Dak*, to Madura.

Dr. Saunders has happily left it to the man himself to do the main part of describing the forty years of missionary service that rounded out Dr. Washburn's career in India. By memoranda compiled during the twenty-seven years of his

Continued on Page 446

THE NEW YEAR BOOK OF MISSIONS

IF you were one of the hundreds who failed to get a copy of our Year Book for 1929 because there was such a demand for it that the edition was quickly sold out, you will surely want to send in your order for the Year Book for 1930 very promptly to *make sure of your copy*. We have included every bit of information you as a friend of the Board interested in its work or in some special mission, missionary, institution or other project could wish. You will find within its covers:

Biographical sketches of all our missionaries, with present location and special work. These are in alphabetical order and are followed by an alphabetical list of associate missionaries, giving the term of service of each one, his special work, and the name of the college, mission, or other organization which has engaged him. This feature was introduced last year.

The early history of the American Board and a description of its present organization, with the names of its officers. Its aims and its standards.

The story of the beginnings of each mission; the names of its secondary schools and colleges with their latest enrollment; the names of its hospitals and dispensaries with the number of patients treated during the year.

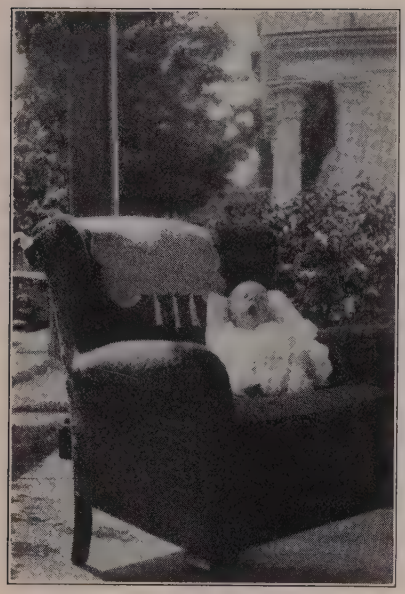
New outline maps of each mission with the names of all the stations in bold type. A list of these stations, giving the dates of their establishment, their distance in miles from each other, the pronunciation of their names; statistical tables.

The postal addresses of our missionaries given in a clear and explicit form. Rates of postage; dates of shipments to the various missions; directions for sending parcels and boxes; currencies of foreign lands.

The Calendar of Prayer has been used extensively by pastors and friends of the cause. There is a Roll of Honor of emeritus missionaries, most of whom have taken up pastoral, educational, medical or welfare work in this country after retiring from work on the foreign field.

The Year Book may be obtained from HARVEY L. MEEKEN, Agent, 14 Beacon Street, Boston, Mass.

Price, 35 cents



AN AMERICAN BORED
"All this fuss makes me tired."

PERSONALIA

A bit blase is David Howard Wilder, who left the Madura Mission at the age of five weeks, travelled halfway round the world, and gained nearly three pounds on the trip.

JOHN SCUDDER CHANDLER, D.D., emeritus missionary of the Madura Mission, is on the Executive Committee that is going over all the work of the revisers of the new Tamil ver-

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sion of the Bible. The greater number of the denominations represented in South India have used a Union version prepared by their representatives half a century ago. The Lutherans have used a version prepared by their great scholar, Fabricius. During the half century so much advance has been made in the correction of the original texts and in the materials available for Bible translation that scholars felt the need of a new version and the Lutherans came forward with a proposal to unite with the others in a revision of the Union version. The British and Foreign Bible Society secured the appointment of a consultative committee representing the church organizations of the Tamil country, and Dr. Chandler was one of the representatives of the South India United Church on this committee which has already passed on and accepted the New Testament revision.

Miss Mary Preston, formerly educational secretary of the Woman's Board of Missions, and later general secretary of the Y. W. C. A., Hartford, Connecticut, and a member of the staff of the City Work Department of the National Board of the Y. W. C. A. in New York, has begun her work in the office of the Commission on Missions as co-secretary with Dr. Merrill.

This arrangement for co-leadership by a man and a woman as coordinate secretaries is believed to be a unique departure inaugurated by Congregationalists in national church work. It was first introduced three years ago in the American Board following the merger with the Woman's Boards.

Secretary Agnes S. Kelsey announces her engagement to Mr. Philip C. Shute of Melrose Highlands, Massachusetts. The wedding is to take place in June, 1930. Meanwhile Miss Kelsey will continue her duties as Children's Secretary of the Educational Bureau of the Home Department.

Rev. Frank Alanson Lombard, emeritus missionary of the Board and formerly professor in Doshisha University, has accepted a position as leader of the "University Travel, 1929–1930 Round-the-World Tour for Japan, China and India." The party was in Japan September 16–October 7.

Continued on Page 447

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YOKOHAMA KOBE SHANGHAI
HONG KONG MANILA

Continued from Page 443

quiet life in Meriden after he returned to the homeland in 1900, and by letters chosen from the constant stream of his correspondence (and he was a rare letter writer) one gets the picture of his ten years' experience as a district missionary at Battalagundu, and the thirty years following at Pasumalai, where as educator and founder, he built up the Theological Seminary and the High School and made a beginning at what is now the American College in Madura City.

There is no boasting in these biographical notes; nor in the letters; rather too little revelation of his part in the achievement. But one cannot read what he wrote to his colleagues, his students, his Indian teachers, to Board secretaries, to those who succeeded him in leadership, without seeing the intellectual keenness, the wisdom of administration, the fundamental warmth of heart, the discipline, the patience, the humor, the human interest, that made him so outstanding a mar and missionary.

The book offers a full meal; plenty of food; red-blooded meat; rich sauces; and sufficient sweets.

W. E. S.

NATIONALISM IN INDIA: A SOCIOLOGICAL STUDY*

Dr. Saunders, the author of this interesting study, is an American Board missionary in South India. He is Professor of Economics in the American College at Madura and is a lecturer in the University of Madras.

The body of his thesis is devoted to the study of three important sociological movements which have been operating on Indian society with ever increasing power during the past hundred years. They are:

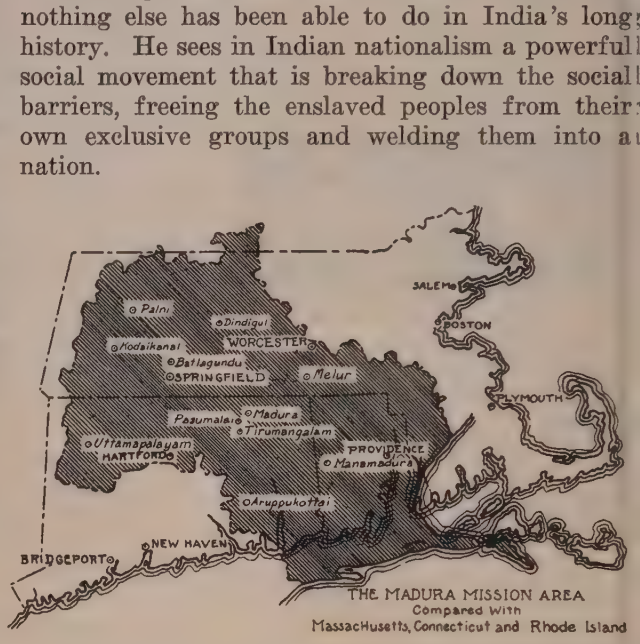
(1) *Social Contacts and Impressions,* tracing in order such contacts as British official connections, missionary propaganda, industry and commerce, education, the press and the growth of an Indian social consciousness;

(2) *Conflict,* showing how the Indian mind has been stirred to resentment and an often violent opposition by the encroachments and penetration of the West through the silent and persistent influence of these social contacts;

(3) *Assimilation,* showing that, despite the efforts of many Indian nationalists, assimilation has gone on to such an extent that one can see striking changes in attitude today all over India. Changing India is a fact which has tremendous possibilities for the future. The forces making for this assimilation are western science, democracy in constitutional government, Christianity, Swaraj and the conflict and fusion of cultures.

The argument that the writer has advanced in his thesis is that nationalism is not the hideous monster that some people imagine, but is rather a perfectly natural social reaction to the forces that have been operating upon the peoples of India during the last century. To the writer nationalism is breaking down caste and uniting the people as nothing else has been able to do in India's long history. He sees in Indian nationalism a powerful social movement that is breaking down the social barriers, freeing the enslaved peoples from their own exclusive groups and welding them into a nation.

*By A. J. Saunders, M.A., Ph.D. Printed at the Diocesan Press, Vapery, Madras.



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Susan Annette Searle, L. H. D., emeritus president of Kobe College, has had conferred upon her by the Japanese Government the Blue Ribbon Medal for Distinguished Service, with her name engraved upon it. The president of the Kobe College Alumnae Branch in Tokyo, Mrs. Masutomi, received the medal and duly inscribed document accompanying it as Miss Searle's representative, and took it to the Prefectural Office in Kobe where the Governor next day made a formal presentation of it to Miss Searle. Immediately after, in the college chapel, she received the congratulations of the students, faculty, and alumnae and parents' associations.

Those who use the Prayer Calendar of the Year Book of Missions are asked to remember Rev. and Mrs. Philip Drew Dutton of Taiku on November 9, and Dr. and Mrs. Hugh L. Robinson of Lintsing on November 18.

THE CHRONICLE

Sailings for the Field

Sept. 1. From Boston, Rev. and Mrs. Leslie J. Adkins and family, returning to the Turkey Mission.

Sept. 4. From Boston, Miss Harriet C. Norton, returning to the Turkey Mission.

Sept. 6. From New York, Mr. and Mrs. Arthur A. Lewis, Miss Agnes A. Wood, Miss Gertrude H. Merrill, Miss Anne B. Brookings, en route to the South Africa Mission.

Sept. 13. From San Francisco, Rev. and Mrs. Floyd L. Roberts and family en route to the Japan Mission.

Sept. 14. From New York, Mr. and Mrs. Arthur J. Orner and family, returning to the South Africa Mission.

Sept. 15. From Boston, Miss Kathleen Tremenheere, returning to the Madura Mission.

Sept. 18. From New York, Mr. and Mrs. Richard S. Webb and Dr. and Mrs. Aaron M. McMillan and family, en route to the West Central Africa Mission, Rev. and Mrs. Samuel B. Coles and family, returning to the mission.

Arrivals on the Field

June 16. In Aintab, Turkey, Miss Elizabeth Trowbridge, returning to the mission.

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July 7. In Shaowu, Dr. Walter H. Judd, after a visit in the United States.

Aug. 29. In Constantinople, Miss Dorothy Shank; also Dr. Cyril H. Haas, Miss Sara A. Stone, en route to Adana.

Aug. 30. In Aintab, Turkey, Dr. and Mrs. Albert W. Dewey, returning to the mission.

Sept. 7. In Salonica, Greece, Mr. and Mrs. Dana K. Getchell, returning to the mission; Mr. Verner M. McGinness, Miss Mary S. Hill, Miss Sara M. Nollen and Miss Hanna T. Nollen, joining Anatolia College.

Sept. 9. In Constantinople, Turkey, Mr. Theodore D. Frost and Mr. Edward S. Treat, joining the mission.

ARRIVALS FROM THE FIELD

July 15. In Seattle, Miss Lyda S. Houston of Diongloh, Foochow, China.

Aug. 6. In New York, Rev. A. A. McBride of Sholapur, India.

Aug. 25. In Boston, Miss Valley L. Nelson of Lintsing, North China.

Sept. 2. In New York, Rev. and Mrs. Harold S. Matthews of Tehchow, North China.

Sept. 4. In New York, Miss Minnie E. Carter of Inanda, Natal, South Africa; Rev. and Mrs. Fred P. Beach of Foochow, China.

Sept. 10. In New York, Miss Alice Cary of Osaka, Japan.

Sept. 11. In Providence, R. I., Mr. and Mrs. F. Sidney Dart of Dondi, West Africa.

Sept. 15. In New York, Miss Jennie Jacobs of Shaowu, China; Rev. and Mrs. William R. Leete of Tientsin, China.

BIRTHS

June 30. At Durban, South Africa, a daughter, Helen Mabel, to Rev. and Mrs. Norman L. Rice of Mapumulo, Natal, South Africa.

Sept. 7. At Peking, a daughter to Dr. and Mrs. Hugh L. Robinson of Lintsing, North China.

DEATHS

Aug. 28. At Albuquerque, New Mexico, Miss Alice J. Powers, formerly connected with the school at Kodaikanal, India.

Sept. 19. At Winter Park, Florida, Rev. Thomas W. Woodside, formerly of the West Central Africa Mission.

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